



A HAREM SCENE

By Mr. Kshitindranath Majumdar

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255

## VIDYAPATI, THE POET OF MITHILA AND BENGAL

By NAGENDRANATH GUPTA

SEVEN cities might have contended for the honour of the birth-place of Homer, but with the exception of the poet Vidyapati I can recall no other name of a poet claimed as their own by two peoples speaking two different languages. It is not as if the poet had written in two languages, or had translated his works into another or a foreign language with a fascinating felicity of phrase and an artistic selection of words. Vidyapati wrote many works in Sanscrit, for he was a profound Sanscrit scholar of wide attainments; but the lyrical poems that brought him enduring fame were written in his own language, the language of Mithila, the far-famed land of Sita chronicled in epic song, the age-old seat of ancient Aryan learning, and now forming the district of Darbhanga in the province of Bihar. In spite of the facts that Vidyapati wrote his lyrics in a language which is not Bengali and that he was not a native of Bengal, he is recognised as one of the two earliest and greatest poets of Bengal, the other being Chandidasa. Vidyapati's poems are included in the earliest collections of Vaishnava poetry which flooded Bengali literature in the lifetime of Chaitanya and after the passing of that great prophet of divine love. Both Chandidasa and Vidyapati lived before

Chaitanya. It has to be explained how the poems of the Maithil poet Vidyapati came to be included as an integral part of Bengali literature.

Before the time of Vasudeva Sarvabhauma, the preceptor of Chaitanya, there was no school or *tol* in Bengal. Mithila was the nearest seat of Sanscrit learning and young Brahmin scholars from Bengal used to proceed to Mithila to acquire learning. Naturally, they learned the Maithil language and greatly admired the poems of Vidyapati, which they copied out and brought with them to Bengal, where they rapidly gained wide popularity, as many people in Bengal in those days understood the language of Mithila. Vasudeva Sarvabhauma was a brilliant scholar who became proficient in all branches of Sanscrit learning. He had the misfortune of vanquishing his Maithil *Guru* in the course of an argument, with the result that all his palm-leaf manuscripts containing grammar, Nyaya and other Shastras, and the Darshanas were forcibly taken away from him and he was ignominiously expelled from Mithila, the Maithil pundits vowing that they would never again admit any scholars from Bengal. Vasudeva carried all his learning on the indelible tablet of his memory and established his own school

at Navadvipa in Bengal and Chaitanya was one of his earliest and most distinguished scholars, but from that time all contact between Bengal and Mithila ceased. The songs of Vidyapati were sung in the famous *kirtans* inaugurated by Chaitanya, and the language and the ravishing melody of the Maithil poet found many imitators among the Vaishnava poets of Bengal. Among the early poems of Rabindranath Tagore are a number of delightful songs in the language and manner of Vidyapati, composed under the *nom de plume* of Bhanu Sinha, the word Bhanu being a synonym of Ravi, the sun. Rabindranath never learned the Maithil language or grammar, but his poetic instinct and ear helped him to acquire the language of Vidyapati's poetry.

It is tolerably certain that for sometime after the intellect of Bengal had ceased to be in touch with Mithila and all inter-communion between the two provinces had ceased, the Vaishnava community of Bengal understood the language of Vidyapati's poetry and knew that the poet was not a Bengali. But as time rolled on and the waters of Lethe washed away the landmarks of memory, all about the language and identity of the Maithil poet whom Bengal had taken into her bosom was forgotten. It has been pointed out as a defect of the Indian intellect that it is entirely lacking in the faculty of historical acenracy, and lets imagination and hearsay ldo duty for the dry facts of history. This faiaing, however, is not confined to India. Vidyapati lived in an age older than that of Sh kespeare, and yet in England itself there was a prolonged and even acrimonious controversy, the echoes of which were heard until recently, as regards even the identity of the greatest name in English literature. It was quite seriously maintained, with a great array of plausible evidence, that there never was any person of the name of William Shakespeare, or if there was one, the name was merely that of a mediocre play-actor to whose authorship the immortal plays were erroneously and gratuitously attributed. It was triumphantly announced that the real author was Francis Bacon, one of the founders of inductive philosophy and the famous author of the "Advancement of Learning" and "Novum Organum". Is it permissible to enquire whether this controversy is considered a laudable instance of historical research and a careful sifting of the facts of history?

About three hundred years after the passing of Vidyapati the text of many of his poems current in Bengal became hopelessly corrupted, as was only to be expected, since the writers of the manuscripts knew nothing about the language in which the poems had been originally composed. Many other poems actually composed by him were treated as anonymous and were not included in his poems, because the last lines in which the author's name appeared were missing. This is a sort of imprimatur which is to be found in the poems of Hafiz and in the songs of Kabir, Tulsidas and Surdas, and in all the poems of the Vaishnava poets of Bengal. It came to be firmly believed that Vidyapati was a native of Bengal and several unfounded stories came to be associated with him. As, however, the language of the poems was obviously not Bengali, a theory, which was accepted without challenge or hesitation, was put forward that the language in which Vidyapati had written was Brajaboli, a dialect supposed to be in use in Muttra or Brindaban. In point of fact, however, there is not the least resemblance between the language of the poems and the dialect spoken in the holy places named above. Moreover, it was never asserted that Vidyapati had spent a number of years in Brindaban, nor was it ever explained why he should have preferred another language to his own, on the assumption that he was a Bengali, for the composition of his poems.

All the fictions about Vidyapati, the mutilations in the text of his poems could have been easily set right by a scholar from Mithila, but the poet like the prophet is not always honoured in his own country. The name of Vidyapati is venerated in Mithila, there is a palm-leaf manuscript of the *Srimadbhagavatam* in the poet's own handwriting extant in a village in the Darbhanga district, and it is highly treasured; manuscript copies of a number of Vidyapati's poems are to be found in many Maithil homes, but beyond that nothing was done. The Bengali script is borrowed from the Maithil, so that Maithil scholars have no difficulty in reading Bengali, but nothing was done in Mithila either to correct the baseless theories prevalent in Bengal or to bring out a correct edition of the poems. All the errors occurred in Bengal and they were ultimately corrected in Bengal. A complete history of the poet's family was collected, an old palm-eaf manuscript of his poems was found in

Mithila, and a collected and corrected edition of the poems was published in Calcutta and another edition in the Devanagari character was published at Allahabad. A palm-leaf manuscript of the poems was found in the library of the Maharaja of Nepal at Khatmandu and new poems found in it were incorporated in the Calcutta and Allahabad editions.

Such great names in wisdom and learning as Janaka, Yajnavalkya, Vachaspati, Udayana and Pakshadhara belong to Mithila, but prior to Vidyapati no one had attempted to write in the Maithil language. Sanscrit alone was used as the medium of writing and the language spoken by the people was despised as a vulgar lingo. There is reason to believe that Vidyapati himself commenced his literary activities by writing in Sanscrit. There were three distinct stages in the output of his literary work : the books that he wrote in Sanscrit, the few others that he wrote in a form of Prakrit which he designated *Abahath* (अवहट्ठ) and the songs and lyrics in Maithil, which undoubtedly represent his mature and mellowed writings, and have won for him fame and a permanent place in the literature of Bengal.

The system of orthography followed in these poems is that of Prakrit as distinguished from Sanscrit. The language approximates closer to Hindi than to Bengali, and is marvellously musical in the selection of words and the lilt and movement of the verse. There is no attempt anywhere at eking out a poem. The majority of the poems are models of brevity and the lyrical cry rings true. Occasionally, the master singer strikes another chord in his harp and one listens entranced to the burst of full-throated music and the stately roll and march of his verse. For a fine simile take a fragment of a song :—

जब गोधूळि समय बेळी  
धनि मन्दिर बाहर बेळी,  
नब जलधर बिजुरि रेह्य  
दब्द पसारिअ गेली ।  
धनि अलप वयसि बाबा  
जनि गायलि पुह्य माबा ।

"In the gloaming of the dusk the maiden (Radha) came out of her house and passed trailing behind her a lengthening contrast of a streak of lightning on a new cloud. She is young like a newly strung garland of flowers."

The darkling twilight is the background of cloud and the moving maiden is the line—not a flash—of lightning moving slowly in the dark. The *dvandva* (द्वन्द्व) is the contrast between light and darkness. It is a motion picture reminiscent of the superb similes of Kalidasa. In the *Raghuvansam* the princess Indumati as she passed the rows of princes waiting for her choice of a husband moved like a lighted taper at night *sancharini dipasikheva ratrao* (सञ्चारिणी दीपसिखिव रात्रौ), and as she withdrew the light of her countenance from prince after prince the dark pallor of disappointment spread over their faces as the edifices along a street are swallowed up in the darkness when the torch that lighted them has passed. In the *Kumarasambhavam* the moving figure of Parvati, adorned with various flowers, is spoken of as *Sancharini pallavini lateva* (सञ्चारिणी पल्लविनी लतेव), like a moving creeping plant putting forth sprouts of new leaves.

In depicting the love-scenes of Krishna and Radha the Vaishnava poets had no thoughts about the love of mortals. These songs are regarded as sacred literature by the Vaishnava community. The mere fact that these songs moved Chaitanya, who became a Sanyasin and took a vow of celibacy while he was quite a young man, to the raptures of religious exaltation, proves their essentially religious spirit. These poems are really allegorical and afford glimpses of deep spiritual suggestion. Writing of the poems of Vidyapati Sir John Grierson, who was for some time a Civilian in Bihar and is a linguist of some note, said :—

"To understand the allegory, it may be taken as a general rule that Radha represents the soul, the messenger or *duti*, the evangelist or mediator, and Krishna, of course, the deity...The glowing stanzas of Vidyapati are read by the devout Hindu with as little of the baser part of human sensuousness as the Song of Solomon is by the Christian priest."

The Vaishnava poets belong to the same order as the Sufi poets like Hafiz and Jalaluddin Rumi. The descriptions of Krishna do not at all conform to the ordinary notions of manly beauty. His complexion is always described as green like new grass, and surely the Indian poets, ancient and modern, were not colour-blind. The beauty of Krishna was the verdant beauty of nature, soothing and restful to the eye. In the

Song of Solomon the virgin seeking her lover is not fair. "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." And further on she says, "Our bed is green." Here also is the idea of a colour refreshing to the eye.

The love-tryst is the symbol of the soul seeking and meeting the deity in secret, unknown to the world. The world knows nothing about an overpowering love for the Lord and is ever a stumbling-block in the path of the devotee and the man of God. Men who sought God and His great love renounced the world and escaped to the peace and solitude of the forest. In keeping her assignations with Krishna Radha laid aside every feeling of fear, and while the rain poured and the thunder rolled and hooded death in the shape of serpents crossed her path she went fearlessly to meet her lover :—

रमनि काजर बम भीम सुअङ्गम

कुबिस परए दुरवार ।

गरज तरज मन रोसे गरिस घन

संसर पड़ अभिसार ॥

\* \* \* \*

चरन बेधष फनि हित कए मानब भनि

नेपुर न करए रोब ।

सुमुखि पुढगी तोहि सरूप कहसि मोहि

सिनेह कत दुर ओब ॥

"The night emits black darkness, fearful serpents are moving about, the irresistible thunder-bolt falls; the rumble of thunder strikes terror into the heart, the clouds are pouring rain in wrath, the assignation has become doubtful...A snake coiled itself round her feet, but the maiden welcomed it since it silenced the tinkling of her anklets." Then the amazed and perplexed woman who was accompanying her, the *duti*, asked her wonderingly, "O fair one, I ask thee, tell me the truth, how far is the bourne of Love?"

How could the worldly-minded woman with her limitations understand that the deity attracts the devotee as the magnet draws the needle, that this was a love that dared all and that love is stronger than death?

There is a startling and fine conceit in a poem in which the *duti* urges Radha to go to the trysting-place on a night when the moon was full :—

आज शुनिमा तिथि जानि मोए ऐबिहु

उचित तोहर अभिसार ।

देह जोति ससि' किरन सपाइति

के बिभिनावए पार ॥

सुन्दरि अपनहु हृदय बिचारि ।

आखि पसारि जगत हम देखब

के तुअ सनि नारि ॥

तोंहे जनु तिमिर होत कए मानहः

आनन तोर तिमिरारि ।

सहज विरोध दूरे परिहर भनि

चब छठि जतए मुरारि ॥

दूती वचन होत कए मानब

चाबक भेज पचवान ।

हरि अभिसार चबडि वर कामिनी

विद्यापति कवि भान ॥

"Knowing tonight is the full-moon I have come; it is fitting that thou shouldst keep the tryst. The light of thy body will mingle with the moonbeams and who will be able to distinguish between the two? O beauteous one, I considered in my heart and I opened my eyes and I saw there is not another maid in the world to compare with thee. Do not look upon darkness as thy friend, for thy countenance is the enemy of darkness. Let alone the conflict of nature; rise and come where Murari is waiting for thee. The maid listened to the messenger and Cupid became her guide. The poet Vidyapati says, the fair maiden went to the assignation with Hari."

The invisibility of Radha in the moonlight that flooded the earth is a daring and suggestive conception. The figure and fairness of Radha would merge in the moonlight as a component part of it, and she did not need the magic cap of invisibility to escape curious and censorious eyes. On the other hand, the darkness of a moonless night would betray her, for, is not there a perpetual conflict in nature between light and darkness and was not Radha like unto a slender beacon of moving light, not merely in her incomparable beauty but by virtue of the luminous aura of her soul eager to mingle with the All-soul and enveloping her as with a garment woven from starbeams? In the last line the poet says, Radha went forth in the glory of the full-moon to meet Hari. The name Krishna is not used and Hari is the highest and holiest name of the Lord.

Sometimes, not often, there is a play upon words in some of the verses. It is not high poetry, but it shows the wonderful flexibility of words in the Sanscrit language. There is no more precise or more perfectly formed language in the world, but the variety of meanings attached to single words is bewil-

dering. There is no other language living or dead, which can compare with Sanscrit in this respect, though such words may be found in other languages. The word "cleave" for instance, in the English language means to unite as well as to split, two altogether opposite meanings. Another such word is 'liege', and it means both a vassal and a lord. The single instance of a play upon words that I have selected from Vidyapati is not because it is important but because of an extraordinary coincidence. In a poem descriptive of the beauty of Radha these two lines are to be found:—

सारङ्ग नयन वचन पुन सारङ्ग  
सारङ्ग तसु समधाने ।  
सारङ्ग उपर उगल दस सारङ्ग  
केलि करधि मधुपाने ॥

The word *saranga* is used no less than five times and each time it has a different meaning. Taken in the order in which the word occurs, the meanings are: (1) an antelope, (2) A cuckoo, (3) Cupid, 4) Lotus, (5) A black beetle or bee. Translated, the verses mean:—

"Her eyes are like the antelope's, and her voice is like the cuckoo's; Cupid dwells in the glance of her eyes. Over her lotus-like forehead are ten ringlets like black bees, playfully sipping honey."

The coincidence to which I have referred is that there is a couplet in the Punjabi language with a similar play on the same word *saranga*, and there cannot be the remotest suspicion in either case of either plagiarism or even auto-suggestion:—

सारङ्ग फड़ैया सारङ्ग नूँ  
जो सारङ्ग बोझा आय ।  
जे सारङ्ग आखे सारङ्ग नूँ  
तान सारङ्ग मुख ते जाय ॥

In these lines the word *saranga* occurs six times, but the meanings are different from those in the verse of Vidyapati, though in the Punjabi verse there are only three meanings which are twice repeated. The word here means, following the same order as before, (1) peacock, (2) snake (3) cloud, (4) peacock, (5) cloud, (6) snake. The meaning of the verse is:—

"A peacock caught a snake. When the cloud spoke, that is, when the thunder was heard, the peacock cried to the cloud and the snake escaped from the mouth of the peacock."

Of the rhymes that swing to a stately measure part of one poem may be quoted as an illustration. It is a marvel of metrical movement:—

कुसुमवान विवास जानन  
केन सिन्दुर रेह ।  
निषिब नौरद बरिबर दरमय  
अवन जनि निज देख ॥  
आज देखु गजराजगति  
वर सुवति चिभवन सार ।  
जनि काम देवना विजय वबला  
विहसि विहि संसार ॥  
सरद सवधर सरिस सुन्दर  
वदन बोलन बाब ।  
विमल कचन कमल चदि  
जनि खेब, खञ्जन जोब ॥  
अधर पल्लव नय मनाहर  
दसव दाबिम जाति ।  
जनि विमल विद्रुमदल सुधारते  
सोचि प्रह गजमाति ॥  
मत कोकिल वेनु वीना नाद  
चिभवन भास ।  
मधुर हाते पसाहि आनखि  
करय वचन विलास ॥

"Like the pleasure of the god of Love armed with arrows of flowers is her hair, with the line of vermilion in the middle showing itself like the sun in the midst of thick, beautiful clouds. To-day I have seen the fairest damsel in the three worlds passing with the stately gait of a lordly elephant, moving like the victorious flag of Cupid in the world created by Brahma. Her face is fair as the autumn moon and her eyes are restless like a brace of wagtails playing on a lotus of pure gold. Her lips are tender as new leaves and the glint of the pomegranate seed is in her teeth: it is as if the pearls found in the heads of elephants were arranged in rows on leaves of clear coral sprinkled with ambrosia. When she speaks with a smile all the musical notes of the impassioned cuckoo, the lute and the lyre in the three worlds are arrayed together."

The time came when, according to the tradition recorded in various ancient books, Krishna passed out of the sight and out of the life of Radha. Regarded as an allegory the interpretation of this incident is the estrangement of the soul from the deity and the void following the separation. In his poems dealing with this phase of divine love Vidyapati has sounded all the octaves of the whole gamut of grief and anguish. Krishna left Radha without even bidding her farewell:—

मधु निशा बेली धनि भेलि नौन्द ।  
 पुद्धि न भेल मोहि निठुर गोविन्द ॥  
 जाय खने दितहु आलिङ्गन गाढ़ ।  
 जनि जुयार पद पद से खिल पाढ़ ॥

Radha is speaking to a friend :—

"O fair one, I fell asleep in the summer night and cruel Govinda did not even ask my permission when he left. I would have given him a close embrace even as the rising tide clings to the shore."

There is one famous song which is sung everywhere in Bengal even to this day :—

सखि हे हमर दुखक नहि ओर ।  
 इ भर बादर माह बादर  
 भून मन्दिर मोर ॥  
 कम्पि घन गरजन्ति सन्तति  
 भुवन भरि बरिखन्तिआ ।  
 कन्त पाहुन काम दाखन  
 सघने खर भर हन्तिआ ॥  
 कुलिश कत शत पात सुदित  
 मयूर नाचत मातिआ ।  
 मत्त दादुरि डाके डाकुकि  
 फाटि जाओयत क्वातिआ ॥  
 तिमिर दिग भरि घोर जामिनी  
 दरके दामिनी पांतिआ ।  
 विद्यापति कह कैसे गमा उबि  
 हरि विन दिन रातिआ ॥

"My friend, there is no end to my grief. In this full rainy season, in the month of Bhadra, my house is empty. The clouds are thick, there is incessant thunder and it is raining all over the world. My lover is gone abroad and cruel Cupid is shooting his keen shafts at my heart. Thunderbolts are falling by the hundred, the glad peacock is dancing passionately, the impassioned frogs and the moorowl are lifting their voices, and my heart is bursting with grief. Darkness has spread in all directions, the night is fearful and lines of lightning are flashing. Says Vidyapati, how wilt thou pass the days and nights without Hari?"

In another poem Radha says there are means of mitigating the pangs of separation in the summer, but in the rains she is utterly helpless :—

खेदर मोजे कोकिल अलिङ्गल वारव  
 करकचन भस्मकाइ ।  
 जखने जलदे धबलागिरि बरिसव  
 तहनुक कजोन उपाइ ॥  
 गगन गरज घन सुनि मन शङ्कित  
 बारिष हरि कह रावे ।

दखिन पवन सौरभे जदि सतरव  
 डुङ्ग मन डुङ्ग विछुरावे ॥

"I shall chase away the cuckoo, and prevent the black bees from coming near me by jingling my bangles, but what shall I do when the clouds from Dhavalagiri begin to pour rain? I am alarmed when I hear the thunder in the sky and the rain clouds rumble. At the same time, if I escape the fragrance of the south wind in summer, my absent lover and myself may forget each other."

A time came when in the passion and intensity of her grief Radha lost her sense of identity and suffered not only the agony of her own estrangement but also the grief of Krishna at the parting. The *duti* who has proceeded to Muttra to interview Krishna says :—

अनुखन माधव माधव सुमरइत  
 सुन्दरि भेलि मधाइ ।  
 ओ निज भाव सोभावहि विसरल  
 अपन गुन लुवधाइ ॥  
 माधव अपखव तोहर सिनेह ।  
 अपन विरहे अपन तन जर जर  
 जिववृत्ति भेलि सन्देह ॥  
 भोरहि सहचरि कातर दिठि हेरि  
 छल छल लोचन पानि ।  
 अनुखन राधा राधा रटतहि  
 आधा आधा बानि ॥  
 राधा साजो जव पुन तहि माधव  
 माधव सजो जव राधा ।  
 दाखन प्रेम तवहु नहि टुठत  
 वादत विरहक बाधा ॥  
 डुङ्ग दिस दाखदहने जइसे दगधत्र  
 आकुल कीट परान ।  
 रे सन बल्लभ हेरि सुधासुखी  
 कवि विद्यापति भान ॥

"Remembering Madhava, Madhava at all times, the fair one has herself become Madhava. Tempted by her own qualities and enamoured of herself, she has forgotten her own condition and nature. O Madhava, this love for thee knows no precedent. Her body is worn by the separation from her own self and it is doubtful whether she will live. Distaught, and with her eyes full of tears, she looks pitifully at her companion and, in a broken voice, incessantly repeats Radha, Radha! When she thinks of Radha she becomes Madhava, and again, thinking of Madhava she becomes Radha. Still there is no abatement of cruel love and the pain of separation is increasing. Says Vidyapati, as a maggot living in a piece of wood despairs of life when the wood takes fire at both ends and there is no way of escape, so, Lord, seems to be the state of the nectar-mouthed one."

The conception that runs like a thread of gold through this remarkable poem clearly and definitely transcends all notions of mortal love. It is the very ecstasy of the agony of the soul seeking union with God. The estrangement here enters upon a dual phase : first, there is the pain of desolation for the soul left destitute ; next, there is the realisation of the isolation of the higher Soul which is seeking to draw other loving souls unto itself. There is the alternating consciousness of both the seeker and the sought, the double-edged grief that cuts both ways. There is a confluence of two streams of bereavement ; but the waters do not mingle—they retain their individuality and distinctiveness.

The best known and most widely repeated poem of Vidyapati is one in which Radha, in reply to a question of a companion, sums up her experience of love as it is commonly understood and plaintively declares how it fails to quench the longing of the soul. It is a threnody of aching and unsatisfied yearning, but out of it gleams the ever-varying newness and the never-fading freshness of soul-love, as the intoxication of wine represents soul-intoxication in Sufi poesy :—

सखि कि पुछसि अनुभव मोए ।  
 सेहो पिरीति अनुराग बखानइत  
 तिले तिले नूतन होए ॥  
 जनम अवधि हम रुप निहारल  
 नयन न तिरपित भेल ।  
 सेहो मधुर बोल श्रवनहि सुनल  
 श्रुतिपथे परश न गेल ॥  
 कत मधु जामिनी रभसे गमाओल  
 न बूझल कहसन केल ।  
 लाख लाख जुग हिअ हिअ राखल  
 तइओ हिआ जुड़ल न गेल ॥  
 कत विदगध जन रस अनुमगन  
 अनुभव काहु न पेख ।  
 विद्यापति कह प्राण जुड़ाइत  
 लाखे न मिलल एक ॥

"Friend, what dost thou ask me about my feelings ? That love and ardour become new every moment even in the describing. From my birth I have looked upon beauty, but my eyes have never been satisfied. My ears have heard that sweet voice times out of number, but the feel of that voice does not linger in my ears. How many summer nights have I spent in pleasure and yet I do not understand what pleasure is like : For lakhs and lakhs of eons I have held him to my heart and yet my heart has not been cooled.

Vidyapati says, many who are wise in love are plunged in it, but feeling is not to be seen in any one of them. Not one can be found even in a lakh to soothe the soul."

The word *anubhava* (अनुभव) which I have loosely translated as feeling, is in reality untranslatable. It is one of those words which are peculiar to the genius of a particular language, and for which no accurate or exact synonym can be found in another language. The word itself is in common use and has a plain meaning, but there is a deeper and subtler meaning which baffles translation. It is partly feeling, partly realisation, but in addition there is a subtle something which can be felt but cannot definitely be expressed. It is in this sense that the word has been used by the poet and it holds the key to the poem, because it is to be found at the beginning as well as the end of it. The word was used by Radha's friend in her question so as to get at the root of the matter. The most ethereal among the English poets, Shelley, has treated of Love's Philosophy in lines of surpassing loveliness, in which the deep calls unto the deep and the heights reach out to greater heights :—

The fountains mingle with the river  
 And the rivers with the ocean,  
 The winds of heaven mix for ever  
 With a sweet emotion ;  
 Nothing in the world is single ;  
 All things by a law divine  
 In one another's being mingle—  
 Why not I with thine ?  
 See the mountains kiss high heaven,  
 And the waves clasp one another ;  
 No sister flower would be forgiven  
 If it disdained its brother :  
 And the sunlight clasps the earth,  
 And the moonbeams kiss the sea ;—  
 What are all these kissings worth,  
 If thou kiss not me ?

This is the loftiest expression of love on earth and also beyond it, the love that is mirrored in the affinities in nature and attunes itself to the music of the spheres. The note which runs like a long-drawn sigh of disillusionment through the verses of Vidyapati refers to mortal love, but there is also a haunting suggestion of that other love between the soul and the deity and which is the theme of our poet. The phrase about the lakhs of yugas is not a mere hyperbole but symbolical of the exclusively Aryan conception of the cycle of life wheeling round and round in a never-ending sequence of incarnations.

There are some hymns in which the poet

addresses Madhava or Krishna as the deity. I shall reproduce a few lines from one of these :—

तातल सैकते बारिविन्दु सम  
सुतमित रमनी समाजे ।  
तोहे विसरि मन ताहे समर्पल  
अव मझु हव कोन काजे ॥  
माधव हम परिनाम निरासा ।  
तुहु जगतारन दीन दयामय  
अतए तोहारि विशोयासा ॥

\* \* \* \*

कत चतुरानन मरि मरि जाओत  
न तुअ आदि अवसाना ।  
तोहे जनमि पुन तोहे समाओत  
सागर लहरि समाना ॥

"Like a drop of water on a hot and parched sandy strand I have remained among wife, children and friends. I forgot thee and gave my mind to them. Of what use are they to me now? Madhava, I despair of thee hereafter. Thou art the saviour of the world, merciful to the humble; therefore I place my trust in Thee. How many four-headed Brahmas die time after time! Thou alone art without a beginning and without an end. Other gods emanate from Thee and again enter Thy being, as the swell rises from the sea and again disappears in it."

A fitting conclusion to a tribute of appreciation, however inadequate, to this poet will be the recital of his invocation to the goddess of Energy, an ode of great sublimity :—

विदिता देवी विदिता हो  
अविरलकेस सोहन्ती ।  
एकानेक सहस्रको धारिनी  
अरि रंगा पुरनन्ती ॥  
कज्जल रूप तुअ काली कहिअओ  
उज्जल रूप तुअ वानी ।  
रविमण्डल परचण्डा कहिए  
गंगा कहिए पानी ॥  
ब्रह्माघर ब्रह्मानी कहिए  
हर घर कहिए गौरी ।  
नारायन घर कमला कहिए  
के जान उत्पति तोरी ॥

"Manifest thyself. O goddess with the glorious thick tresses, manifest thyself: Thou art many in one, containing thousands and filling the battlefield of the enemy! Thy dark form is known as Kali, thy shining shape is Saraswati. In the nimbus of the sun thou art called Prachanda, the Fierce, and as water thou art known as the Ganges. In the house of Brahma thou art called Brahmani,

and Gouri in the house of Siva. In the house of Narayana they call thee Kamala, but who knows thy origin or whence thou comest?"

The allusion in the second line is to the allegory in which the goddess Kali, in the form of Chandika, destroyed the demon leader Sumbha and the demon army. It is related in *Markandeya Chandi* that armed warriors by the thousand issued from the shape of the goddess, as Minerva sprang full-armed from the brow of Jupiter, and slaughtered the demon army. Afterwards, as this phantom army was disappearing whence it had come, the goddess, who was about to slay the demon chief with her own hands, said to him, "O wicked one, I am alone in this universe, who is the second one beside me?" "दुष्ट, एकैवा जगत्यन्न द्वितीया का समापरा?" This is the explanation of the whole poem. Sakti, or Energy, is multi-manifest, but it is one and without a second in essence. The antithesis between the dark and bright forms does not imply different entities. The prismatic hues of the rainbow, visibly different, proceed from a single source. Shut out the sun's rays and the rainbow with its variegated colours will disappear. Notable skill has been displayed in the arrangement of the various manifestations of the goddess Sakti. Each one is antithetic of the other and so the group is divided, two by two. To begin with, there are the two forms, one dark and the other bright, one destroying evil and the other the source of all artistic creation. Next follow the fierce energy to be found in fire and the sun side by side with the gentle spirit that moves on the waters. We next find the two Saktis respectively, behind Brahma, the creator, and Siva, the destroyer. Finally, there is the Sakti behind Narayana, the nourisher and the sustainer. Different peoples in different parts of the world have realised for themselves, either independently or in subtle spiritual sympathy with one another, the existence of a supreme and first Creator of the Universe, who set the wheel of the Law in motion, and they have called him God the Father. In the progressive and later stages of spiritual thought the Aryans conceived another and a gentler phase of the unresting activity in nature, and realised by the intuition of faith what has now been established by the patient inquiry of science, the existence of a single, dominant Energy out of which all things proceed

and which manifests itself in many conflicting mutually antagonistic forms. On this foundation rest the allegories, some full of beauty and others full of dread, of the many-named

and multiform goddess, who represents the female principle in the law of creation and to whom millions in India bow down as God, the Mother.

## SOCIOLOGY AND PROGRESS

*The Contribution of L. T. Hobhouse to Social Philosophy*

By PROFESSOR WENDELL M. THOMAS, JR.

SHOULD sociology confine itself to the attempt to discover the laws of observable social conduct, or should it endeavor also to point out the conditions of human progress, past and future? Can it fruitfully deal with both fact and value? While strongly insisting upon the necessity of distinguishing the facts of evolution from the values of progress, Prof. L. T. Hobhouse, the contemporary English sociologist, publicist and philosopher, would side with those who contend that the chief contribution of the sociologist is his selective or normative investigation and construction of social values. The scientist should be broad enough to be a preacher.

In every civilized country today, according to Prof. Hobhouse, "an army of reformers is toiling at the vast and absorbing problem of social progress. But in method, the 'army' looks more like a miscellaneous assortment of guerilla bands, acting without concert, often at cross purposes, sometimes coming into violent conflict, and at best with no clear sense of any common cause." The promoters of Temperance push their program without regard for anything else, and likewise the thrift specialists, the Single Taxers, the apostles of sanitary and housing reform, the Tariff Reformers, the Trade Unionists, Co-operators, Socialists, and Eugenists. Accordingly,

"To promote unity of aim among men of goodwill and lay a basis of co-operation between those attacking different sides of the social problem is a practical problem of the highest importance."

The need is for sociology, the science that deals with the facts of society as a whole, and seeks rationally to discover human value and its conditions; and Hobhouse,

backed by his survey of experience and his interpretation of recent political issues, grapples with the problem in his books *Social Evolution and Political Theory*, the Trilogy *The Rational Good*, *The Elements of Social Justice*, and *Social Development* and in his lectures and seminars on *Social Philosophy and Psychology*. As a science, sociology seeks to discover ultimately the conditions of social progress: and in method, it does well to follow the scientific steps of biology.

(1) *A Construction of "a morphology,...* a systematic arrangement of types that we find in accordance with their affinities." When Darwin began his work in biology, he found the whole fabric of organic evolution "standing, as it were, ready and waiting for him in the great natural classifications of botany and zoology." Hobhouse, as a pioneer in sociology, had to invent an arrangement. Guided by the inherent logic of the facts, he arrayed mental types according to their control over the natural environment. But as they now stand, both schemes are purely abstract. "To transform the dead, crystallized classification into a living movement," we need an *enquiry into genesis*: do the abstract schemes conform to a real time development? Paleontology replied Yes to Darwin; and history, anthropology and archaeology replied to Hobhouse with a Yes growing fainter and less certain as it travelled towards the remote past, but certain enough in the more recent development to affirm that the scale of types arrayed *logically* according to their control over nature represents also the "*genetic* affinity whereby the types pass into one another" in novel adaptations. With each

type of control over nature we find associated various expressions of social life in art, morality, government, customs, and the rest, all of which together constitute that particular type of society. Such phases of social development must be compared not by chance features of similarity in outer institutional forms, but by their inner purpose and meaning; "It is the *psychological* groundwork that determines the true affinities in a sociological classification." Once we have constructed our living classification,—a biological or a sociological morphology as the case may be, we are prepared for

(2) *An estimation of the morphological process, in*

"a formula of descriptive synthesis. \*\*\* How far and in what direction has it taken us? The biologists have been generally content to follow Mr. Spencer in conceiving evolution as a process from the simple to the complex, or they have regarded it simply as a progressive adaptation of the organism to the environment."

Using the sciences of comparative psychology and sociology, Hobhouse sees in evolution the process of a growing, developing, and harmonizing mind. But the final goal in every science is not mere description, but the discovery of laws, causes, conditions. If then sociology is to be a true science, it must seek

(3) *A determination of the conditions of the process.*

"When, in relation to the organic world, Darwin arrives at the conception of the struggle for existence, the laws of heredity and natural selection, as causes determining the growth of species, he is giving us a theory of the permanent conditions underlying this development."

But when Hobhouse as a sociologist chooses the species *man* that holds to conscious standards of *value*, he is forced to study the conditions of *progress*. But before he can discover its *conditions*, he must define its *nature*; and this is a task for social *philosophy*, involving "a searching inquiry into the first principles of ethics." Let us then follow this double inquiry into the nature and the conditions of progress.

"Progress is a process of the realization of ends of human value, ethical ends." "In the world of thought there is a reality to which preconceived opinion and rebellious emotion alike must bow. When experiment and calculation have spoken, controversy is put to silence. Is there no corresponding reality, no analogous method in the world of practice, and of human values? No one would deny that given a certain End, the means employed to bring it about will be such as will

'really' succeed or 'really' fail...But what of our ends when we have gained them? Do we not find that some are 'really' satisfying, and others 'really' vain and illusory, and if so, must we not admit that there is a reality and an unreality in the world of our desires, and a truth and falsity in our judgments as to what is good? Lastly, if A pursues an end which is very satisfactory to him, but a crushing blow to B,—is there nothing to determine what is just and fair between the parties? It looks, then as if the right and wrong stand to the will much as true and false stand to the judgment...We shall enquire whether there is a Rational, and therefore a demonstrable, standard of values...which we may call the Rational Good."

But

"It is useless to look for anything, call it Practical Reason, Will, or what we may, that stands outside the body of impulse-feeling and controls it."

Reason, or intelligence, assumes control by an inner growth. The primal spring of action is *impulse*, an expression of hereditary reactions. But as the individual meets with experience, impulse becomes guided by the rudder of *feeling*. Now within impulse-feeling, on the ground of past experience, an idea is formed of future experience... "and this idea regulates the act, reinforcing or checking the impulse to perform it." The union of *idea* with impulse feeling forms purposive *desire*, directed to a particular object or end.

Now when desire has attained its object with satisfaction, "there is a harmony between the effort and its result, and the feeling involved in the harmony is one of pleasant tone." The effort of a child to consume a sweet, for example, is not checked but encouraged by the resulting taste. And there is no limit to this harmony.

"Any act or object, simple or complex, near or remote, which stirs feeling, may form the content of an 'experience' we call good or bad."

But since feelings themselves may conflict as when a person feels ashamed for having rejoiced, "*the Good is a harmony of feeling with feeling.*" It is to be carefully noted that this harmony of feeling may be of the most exalted type, and is by no means to be limited to mere bodily affection. The most satisfactory harmony might well be called bliss.

Now the process that realizes this ultimate Good, this all-embracing harmony of feeling is the only process that can ultimately be called progress. And the only process that can continuously realize a universal harmony of feeling is the harmonious development of collective humanity, in which every personality

finds fulfilment. *Social progress, then, is the harmonious development of society.*

2. Now that Hobhouse has found the nature of progress to consist in The Realized Good of a harmonious, social development of personality, he is prepared to go on to infer its conditions. These he divides into four groups,—(1) physical, (2) biological, (3) psychological, and (4) sociological.

(1) One school claims to find the conditions of social development in the *physical environment*, in climate, food, soil, and the rest. Hobhouse grants that these may contribute variety to social development by determining local peculiarities, but maintains that their general influence is relatively small. Areas which afford security and encourage communication will obviously favour the rise and growth of civilization; towns will spring up where large numbers of people can congregate; and a specific climate and food will fix national mannerisms; but we lack evidence that these factors affect history apart from racial and political movements. Can England's commerce be explained by saying she is an island? Would the Black-fellows or Pygmies, placed on the British Isles, have duplicated the record of Englishmen? History shows that the purely physical factor diminishes in importance as the power of man over nature increases: the sea, for instance, at first a barrier, becomes a connector.

(2) The view that the *biological factors* determining the nature of the individual are the chief cause of human development became popular with Darwin, and tended to supersede all others: social progress was supposed to lie in the mating of individual cells, and the breeder of "short horns" knew more about it than the historian. This biological "enlightenment" takes three forms. First, the *struggle for existence between individuals* was assumed to give at a stroke both the facts and the norm of human progress: follow the law of nature, and let the fittest survive! Wrong in its facts, this doctrine is based on the illusion that the fittest in one environment are also the fittest in any; the fitness of a man in society to-day is determined by his social, not his biological qualities; a great inventor or a powerful magnate may be a puny physical specimen. Wrong in its norm, it judges superiority by successful competition which destroys millions of offspring, rather than by success-

ful co-operation which conserves its young, and grows in scope and complexity and strength of organisation. Secondly, the *struggle for existence between groups* was assumed both to display the value of loyal co-operation for the survival of present groups, and to serve as a model of conduct for well-behaved nations. Right in its perception that organization is a source of strength and progress, this doctrine is wrong in setting up the hopelessly self-contradictory norm of inner co-operation with outer competition.

Thirdly, the *Eugenists* seek to improve the stock neither by individual nor by group struggle, but by a *rational* biological selection. Nature produces a variety of individuals, some sound, some defective; why not destroy a stock that is socially harmful by preventing the mating of the individuals that bear the undesirable strain? According to Hobhouse, this method is sound, provided (1) we all agree upon what qualities are good for society. But lacking this common social philosophy, we can indeed apply eugenics to a limited extent if we all agree with the *careful* Eugenists that we do not want certain ultravicious defects such as feeble-mindedness, insanity, alcoholism, syphilis, or tuberculosis. But since a good quality, often dwells with a bad one,—for instance, since tuberculosis may be the physical defect of an inventive or poetic genius, society could not eliminate the one without depriving itself of the invaluable gift of the other. Accordingly "we must be certain that the stock which we seek to eliminate is so vicious that its removal is a net gain," and "that the vice is irremovable and not dependent upon the conditions which it is within our power to modify." But this certainly is not ours unless we possess a thorough understanding of the laws of heredity: we must learn, for instance, the difference between "small fluctuations" that are constantly arising and dying away again which we have no adequate ground for eliminating, and definite *mutations* of permanent significance which we have every ground for eliminating.

(2) But in the last analysis, those who rely *mainly* on Eugenics are shutting their eyes to a method both surer and quicker. *Biological* selection is slow; measuring time by epochs, it is characterized by fixity rather than change; despite violent natural selections, we see from the Stone Age onward approximately the same human type, even in minor traits

But *social* selection is rapid; relying on the fact that in one way or another, living things become adapted to the environment in the short or in the long, society can know that as is the social environment, so will men be. Society eliminates by hygiene not individuals but defects, by justice not stocks but misfits. The central fallacy underlying the inefficient method of the Eugenist is the biological conceit that human progress is a matter not of institutions, but of "gametes", that man is merely an individual, instead of an individual-in-society. Thus according to Hobhouse the biological conditions of human development, whether natural or in man's control, are like the physical conditions, almost negligible.

(3) The *psychological conditions* are ultimate in social development, for society consists wholly of persons. *Impulse* is primitive, *feeling* is directive, but the valid expansion of life is a function of *intelligence* or *consciousness*, which grows up within impulse-feeling as its organizer, and by clarifying relations, becomes the normal method for dealing with every new and important situation. Thus any condition that favours intelligence makes for progress. But *individual* psychology is insufficient, since man, with his members and organization, demands a *social* treatment. Society molds the mind of the individual (1) by the *stimulation* of responses in him to social demands, (2) by the *selection* of congenial character and conduct through social approval and disapproval, and (3) by the *accumulation* of traditions and co-operative organizations. The individual molds the mind of society (1) by his special abilities, sympathies, interests, and (2) by his general demand for attention and co-operation. Since the individual and society are thus interwoven, the conditions discovered by social psychology are simply the individual side of the social conditions discovered by sociology.

(4) The *sociological conditions* of social development are the institutional embodiment of the principles of the free harmonious growth of the spiritual life. Rights and

duties, moral, social and political freedom, personal and social justice, the payment of service and the distribution of wealth, property and industrial organization,—in short, all the institutions of Democracy must be so adjusted as to effect a harmony between the free expansion of the individual, and the common good of society. This application of ethical principles to social structure is

"in form deductive, but this is not to say that it is an attempt to apply abstract principles without experience. On the contrary, the only valid principles are those that emerge out of our experience, and the function of the highest generalizations is to knit our partial views into a consistent whole."

To sum up, Darwin the biologist finds that the conditions of the organic process are "the struggle for existence, the laws of heredity and natural selection," and probably others; Hobhouse the sociologist finds that the conditions of human progress are a harmonious order of social institutions, including, of course, the mental effort necessary for its achievement. Darwin started with the supposition of organic modification, conceived the hypothesis of natural selection, and labouriously investigated a great number of situations which showed organic change, to ascertain whether it were always accompanied by "natural selection." Hobhouse starts with the philosophic definition of progress, and tests in turn the physical, biological, psychological, and sociological hypotheses to see which factors accompany progress. Thus Hobhouse not only follows the scientific method of Darwin, but also goes further; and as a sociologist interested in value, in progress, and in the future, he must go further. First, he sets up the ideal of progress; then skilfully selecting from his vast mental storehouse of facts those political and economic conditions that he feels have promoted progress in the past, he arranges them with the tested faith of an expert in an ideal harmonious social order which should minister even better to progress in the future. In thus blazing a scientific trail in the realm of social values, he has rendered humanity a distinct service.

# SINCERITY IN SPEECH AND WRITING, AND THE ESSENCE OF TRUE ELOQUENCE

By MISS HETTY KOHN, B.A. (London)

"I spoke a word,  
And no one heard ;  
I wrote a word,  
And no one cared,  
Or seemed to heed ;  
But after half a score of years  
It blossomed in a fragrant deed.

... ..

"Our hearers are beyond our ken,  
Yet all we give may come again  
With usury of joy or pain.  
We never know

To what one little word may grow."

(John Oxenham ; "A Little Word")

"Of all that is written, I love only what a  
person hath written with his blood. Write with  
blood, and thou wilt find that blood is spirit."  
(Nietzsche.)

## SINCERITY IN SPEECH AND WRITING IN DAILY LIFE

IN ordinary intercourse with people, it is not, of course, possible to be always literally sincere. As Moliere cleverly shows in his "Misanthrope," a too ruthless sincerity involves offending our fellow-men and making enemies all round ; and in the farce of our own day, "Nothing but the Truth", we have a still more ludicrous demonstration of the practical impossibility of living even twenty-four hours with our fellow-creatures without telling a single "white lie."

Sincerity, however, is not incompatible either with politeness, hospitality or kindness and is a far more satisfactory policy in the long run than that of flattery. The pleasure of listening to polite speeches wears off as soon as we discover that they mean nothing, and we long for a little sincerity from those around us, even if we have to hear a few plain, unpalatable truths about ourselves. There is great value in being able to see ourselves as others see us, but as our friends are, as a rule, reluctant to give us this opportunity, we have to rely on our enemies for it. With all this, there is no need to be brutal or rude, though to combine frankness with kindness requires considerable skill. When it is a good friend who in a sympa-

thetic manner tells us an unpalatable truth or gives us wholesome advice, we may resent it at first, but appreciate it in the long run. This certainly does not apply to such of our acquaintances as find fault with us from sheer bad temper or from a love of fault-finding. There are indeed people who prefer to hear silvery words and complimentary speeches, even when they are fully aware that there is no real friendship behind the empty phrases : they say it sweetens daily life. Dr. Frank Crane, in one of the essays ("Apples of Gold") in his delightful book "Upper Meanings," has the following to say :

"The thing you ought to say is generally the flattering thing. And what you ought not to say is criticism.

"Shall we lie, then ? Not necessarily. There are usually two things to say upon any occasion. Select the pleasing one.

"Even if you have to twist the truth a little—well, if the only time you twist it is to bring pleasure and to stir up love, you are to be congratulated.

"I would much rather have an enemy who makes me a delightful compliment of which he believes not a syllable, avowed a sincere woman than a friend who says disagreeable things to me under pretext of doing so for my own good."

We agree with Dr. Crane in as far as there are some occasions when to tell a lie is more merciful than to tell the truth. We lie to the patient on whom the doctors have pronounced the death sentence—we conceal from the aged parent the news of the death or disgrace of a distant son or daughter, in order to save his last few weeks on earth from the despair into which the news would cast him. A song entitled "The Truth—or a Lie," which was sung years ago, gave eloquent expression to this theme. In fiction, too, some instances have become classical. We respect the nun in Hugo's "Les Misérables" who, to give Valjean, the ex-convict, a chance to escape and lead a better life, lies to the officials who come to search for him—the first untruth she has ever told. In one of Carmen Sylva's Roumanian stories,

too, the mother tells her first lie, and goes to the length of swearing falsely with her hand upon the venerated family icons, to reassure her son of the supposed fidelity of his adored young wife: he believes his mother, because he has such faith in her unimpeachable honesty, and it saves him from suicide. Again, have we the heart to disagree with Dickens when he says that "there are some falsehoods on which men mount, as on bright wings, towards Heaven"? (Tom Pinch sacrifices his last ten shillings for Martin Chuzzlewit to take to America. Had Tom confessed that they were his all, Martin would never have accepted them.) Even in every-day life a "white" lie calculated to give genuine pleasure might be permissible—but in spite of all this, we cannot agree with the lady cited by Dr. Crane.

Let us desire sincerity as a general rule, and friends around us on whom we feel we could rely in the hour of need. When Dr. Crane goes on to say: "Disarm the brutal commonplace! Spin rainbows in your days, and hang coloured lanterns in your nights, if you do not want ruthless Disgust to trample all your roses and desecrate your dreams!" we cannot but feel that it is sincerity, and not flattery, which will give us the more lasting rainbow and the brighter coloured lantern to illumine our path through life.

It is often irksome to the sincere individual to have to go through with the polite formulae of pressing a tiresome guest to stay on, or to express his admiration for a gift which is unsuitable and utterly useless to him. One remedy is surely to cultivate as far as possible that generous attitude towards the guest or donor which makes the best of the person, and by "drawing him out" will actually make the painful duty of entertaining him into a pleasure, or which, in the instance of the gift, takes the good will for the deed.

The fact is that a great proportion of the polite "white" lies usually resorted to on these occasions, are entirely superfluous. Let us refrain, by all means, from hurting the feelings of our friends, but why, when an unwelcome visitor apologises for having stayed so long, should we think it incumbent on us to overwhelm him with extravagant assurances that among all our acquaintances it is precisely he whose company gives us the greatest pleasure? A friendly "Not at all. Come again whenever you feel inclined" is

quite sufficient. Let us steer clear of flattery at least as far as is humanly possible.

It is maddening to be praised by outsiders for some good quality which we feel we do not possess, while our real merit goes unappreciated. It is also irritating in daily life when people tender us flattering invitations or make us promises which, as time shows, they never meant seriously enough to intend to carry out at all. They perhaps meant them at the moment when they made them, but gave the matter no further thought. Insincerity in pretty things such as invitations, is especially galling when coming from a person we esteem. The object of the invitation may be trifling enough in itself, a walk, a drive, or a tea-party,—yet the "victim" cannot help feeling wounded. He feels lowered and cheapened in his own estimation, for at the time, the friend thought him worth inviting—unless (worse still) the invitation was a mere polite phrase—whilst later he did not think it of sufficient consequence to refer to the invitation again! We are reminded of the cartoon in "Punch" where one man constantly tells another that he is going to invite him to dinner, and enquires minutely as to the address of his office, but does not trouble to make a note of the friend's telephone number.

Much insincerity in ordinary conversation is due to the reluctance of many people to confess that they do not know a certain thing which they are asked. This is a strange weakness, for there is no disgrace in a man's not being a walking encyclopædia. The maxim of the mediaeval rabbis, quoted in the previous article in connection with sincerity in religious belief, might well be adopted for every-day conversation. It is: "Learn to say: I do not know." We know many persons who, rather than bring themselves to say those four fatal words, will, in their desire to appear well-informed and "important," give grossly inaccurate or exaggerated or indeed, purely imaginary information on any given topic. Needless to say, we soon discover this tendency in our friends, and after being misled once or twice, are on our guard not to accept their statements as gospel truth.

In letters, gushing sentimentality is never really eloquent. While in conversation it is often possible to detect the false note of insincerity in the person's voice and facial expression, in letters it is sometimes difficult

to distinguish the wheat from the chaff. Hence the reticence of a genuine person in writing letters of congratulation or condolence: he rejects each "suitable" phrase of convention as hackneyed and likely to give the addressee the impression of being mere commonplace compliment.

The custom, still so prevalent in Britain, and now in vogue in certain circles in India, of sending greeting cards to friends and acquaintances at Christmas or the New Year, calls for tact in the selection of the verses printed on the ready-made cards. The main idea is to exchange cards with friends just for remembrance's sake at the festive season, and one might, therefore, argue that the wording of the cards does not much matter. However, the recipient involuntarily attaches a personal significance to the sentiment expressed in the verse, and the greeting will for this reason be far more eloquent if the sentiment is appropriate to the degree of intimacy between the two friends. To receive a card with a picture of ivy leaves (an emblem of constancy) and a verse referring to love and friendship and to precious memories of the golden past, is gratifying when it comes from a dear friend, but strikes a false, jarring note when sent by a new or casual acquaintance. When the two acquaintances are of opposite sexes, matters are still further complicated. For instance, a card bearing the following verse by J. G. Holland, beautiful in its simplicity, will be appropriate only from a good friend:

"Where true love bestows its sweetness,  
Where true friendship lays its hand,  
Dwells all greatness, all completeness,  
All wealth of every land."

Again, in the matter of farewell speeches, presentations, or demonstrations in the nature of a "send-off," the person desirous of paying a genuine tribute to him whom he esteems, finds himself in a quandary, for he knows that it requires consummate tact to pay this tribute gracefully without seeming to flatter or to offer mere officious incense. The German, for instance, does not hesitate to bombard the hero of the "farewell" with bouquets of flowers, which custom is more in line with our Indian way of doing things than the undemonstrativeness of the Englishman. Such customs are liable to abuse, and become a nuisance. The sincere person should, however, overcome his reticence, for, as it is but human for a person to enjoy receiving tributes of true appreciation, why

should we not do honour *during his life-time* to the person who has won our esteem and affection? As the French poet says, every farewell is, in a sense, death to those one loves, for the tenure of life is uncertain. It would be a happier world if more flowers were offered to the living, and not only to the departed! The risk is that ultra-sincere persons, in their anxiety to avoid the very appearance of ostentatious flattery, may perchance only succeed in embarrassing the recipient instead of giving him pleasure.

*The essence of true eloquence* Having touched on the lesser aspects of eloquence namely, in conversation, letter-writing and social life, we come now to eloquence proper, namely, in speeches, lectures and sermons, and in books.

Among the ancient Greeks, eloquence played a far more prominent and vital part in public life and actual politics than it does in any country to-day. 17th century France, an age of excellent orators, lamented this decreasing role of eloquence. Nevertheless, apart from oratory and books, there is no gainsaying the importance of eloquence in the legal and teaching professions and in the commercial world.

True eloquence, whether in speech or writing, whose effect is to be lasting, must have complete sincerity as its basis.

Though earnestness is the first requisite, for the orator or writer must have something to say, mere hysterical enthusiasm is not sufficient. In the case of a canvasser, the enthusiasm may, indeed, suffice to carry the hearer off his feet and induce him to purchase the article—whether he regrets his purchase afterwards or no. Similarly the fiery earnestness of preachers at religious revival meetings has been known to effect the "conversion" of hundreds of people—but in how many cases is the conversion a lasting one?

To attain true eloquence the orator (or writer) must put various restraints on the flow of his words.

Adaptation of the diction to the subject, and also to the minds of the audience or the public is a preliminary requirement, and the fact that this is so often forgotten, accounts for much waste of even the finest eloquence.

The arrangement and presentation of the subject must be clear and logical. The words must be selected carefully to convey the right shade of meaning, and any ambiguous expression rigidly excluded. "A sentence

that needs explaining," said Voltaire, "is not worth explanation : its one duty is to present a fact."

It is partly the presence of ambiguous expressions and obscure metaphors which render the esoteric mysticism of some of the modern poets meaningless to the ordinary mortal. We would not wish to be as caustic as Lessing who in his fable of the nightingale and the lark, suggests that there are poets who, like the lark, soar far from the earth to sing, so as not to be heard, but perhaps it is difficult for the ancient idea that "the gods love that which is dark and concealed," to die !

Sometimes it is the language itself rather than the individual orator, that is responsible for a vague or misleading term. It is the task of the orator to see that none but the right impression is conveyed to the minds of the audience. An illustration is furnished by a paragraph in the recent issue of a German Catholic review, which deprecates the coining of a new and euphemistic word "Freitod," i. e., "voluntary death" instead of the usual word "Selbstmord" (literally "self-murder") for "suicide." The objection is that the new expression has an attractive and heroic ring about it, suggesting that man's life is in his own hands, to be disposed of or ended as he (and not Providence) thinks fit; it is pointed out that the new word invests the suicide with the false halo of courage, making a hero and a martyr of him; and that, if allowed to obtain a firm footing in the German language, the word will contribute to the false notions of liberty prevalent now-a-days. As the paragraph points out, he who ends his own life is in any case a coward who had not the courage to face out his life's battles, or at best a fool who lost his head during temporary stress of circumstances, so that he should be blamed or pitied, but not glorified as a hero of liberty.

The objection is not pedantic: it is merely sound psychology—and in the case of an entirely new word for an abstract idea, it is after all in the hands of the orators and writers whether the expression is to become common property or not.

Figures of speech must be sparingly used, and each one must be appropriate. No great orator will allow a metaphor in his discourse unless it really drives a point home. In the words of Pascal, "It is not enough that a thought or illustration be intrinsically beautiful; it must be appropriate to our subject,

in which nothing ought to be excessive and nothing deficient."

In commenting on a line in one of Corneille's plays ("Polyeucte") where the paraphrase "the enemy of [the human race]" is used instead of "the devil," Voltaire, the apostle of simplicity, points out the appropriateness and dignity of the phrase in the context, and says that the word "devil" (diable) would have been ludicrous: for, the popular notion of the Evil One is a monster with horns and a long tail, whereas "enemy of the human race" conjures up a terrible being who presumes to do battle with God Himself.

"When a word presents an image which is base, disgusting or comic ennoble it by accessory images; but do not attempt to add vain grandeur to an idea which is imposing in itself. If you want to say that the king comes, say: 'The king comes'—do not imitate the poet who despising these words as too commonplace, said: 'The great monarch wends his majestic steps hither.'"

*Simplicity* is the golden rule of the best speakers and writers. Voltaire, when complimented on his fine phrases, broke out angrily: "My fine phrases! Know that I never composed a single one in my life." French prose-writers rarely depart from the golden rule. Among British authors, the works of George Eliot and R. L. Stevenson may be cited as patterns of a dignified simplicity worth emulating by aspirants to literary perfection. Among present-day novelists, W. J. Locke and Compton Mackenzie might be mentioned. As regards public speaking, our University undergraduates, and graduates too, might to advantage take the restrained eloquence of the Hon. Srinivasa Sastri as their model, and also adopt the same principles in their essays. The following quotations speak for themselves:

"Refrain from trying to be witty; depict truthfully, and your work will be delightful. Consider that you are suffocating your child by too many caresses. The greater your simplicity, the less will be your desire to shine; make straight for the point; say only what is essential."

(Voltaire: Letter to Cideville)

".....The slightest affectation is a vice."

(Voltaire: Letter to a lady)

*Brevity*, too, is the aim of the elite in the field of eloquence, though some themes naturally require longer treatment than others. We need not necessarily be as zealous in brevity as Joubert, who was tormented by the ambition to put "a book into a page, a page into a phrase, and a phrase into a word," nor take literally the advice of Sir John Adams to his students, namely, to use our

words as sparingly as if they cost a rupee each as in a cable message, but brevity is a difficult art worth acquiring. Calvin, a less impetuous orator than Luther, prided himself upon the brevity of his style. Pascal, whose discourses were most impressive, realised that "continued eloquence wearies." The majority of audiences are unable to concentrate on one subject for an indefinitely long period: but this is a fact ignored by many preachers and lecturers, judging by their "long-windedness" and unreasonable claims on their hearers. The essays of Dr. Crane in "Upper Meanings" dealing with life and conduct are models of brevity. Such themes require brief treatment, for in the hands of a moralist devoid of humour, they become dry and dull. Scarcely any essay in the above-mentioned book exceeds 800 words, and many contain less than 150 words. Every novelist knows how much more difficult it is to write a good short story than to spin out a yarn according to his fancy.

*Superfluous words* are an unforgivable sin, for the sole duty of words is to convey ideas. The sarcastic criticism of Voltaire on the "Academie francaise" might be quoted in this connection:

"The necessity of speaking, the embarrassment of having nothing to say, and the desire to gain a reputation for wit, are three things which are capable of making even the greatest man ridiculous."....."Unable to find new thoughts, they have searched for new phrases, and speak without thinking, like people making a pretence of eating, while they are perishing of inanition."

"Instead of there being a rule in the French Academy to have all these speeches printed, they ought to make a rule of not printing them."

*Repetition* is inexcusable except where the speaker wishes to emphasize a point by presenting it again in a different way. Summing-up is, of course, not included in "repetition."

*Exaggeration* is allowable only in rare instances, as for example, to give proper perspective to the main idea of a drama.

Eloquence depends for its effectiveness also on the *conscientious care* which has been bestowed on his work by the orator or author. When men of genius find it necessary to devote time to the preparation of their speeches and to revise their manuscripts, speakers and writers of a lesser order need not disdain to do so. Earl Curzon, it is said, wrote out his speeches beforehand, carefully deciding upon each word, and

memorising the whole manuscript. Mr. G. Bernard Shaw tells us that he sometimes re-reads a page twenty times before he considers it ready to go to the printer. Such matters as the choice of titles do not always receive the attention they deserve. As Pascal says, "the last thing which one finds in composing a work, is to know what to put first."

The two quotations given below need no comment:

"For every four words that I write I delete three."  
—Pascal

"They think they err, if in their verse they fall

On any thought that's plain or natural.

Would you of everyone deserve the praise?  
In writing vary your discourse and phrase.

Take time for thinking; never work in haste;  
And value not yourself for writing fast.

Gently make haste, of labour not afraid;  
A hundred times consider what you've said

Polish, repolish, every colour lay,  
And sometimes add, but oftener take away."

(Boileau: "Art of Poetry" translated by Soame)

The *criteria* of eloquence are its convincingness, and its power of creating a permanent impression and really touching the hearts of the multitude. Poetry, the novel and the drama have often achieved, by their pathos, what oratory pure and simple could never have achieved. The public, like children, desire a parable. It took a Charles Dickens to awaken Victorian England to the abuses in schools, workhouses and prisons — true eloquence backed by sincerity and a definite untiring purpose. It would be difficult to think of any treatise which could plead more eloquently 'the cause of the down-trodden Jew in mediæval Europe than the few lines in "The Merchant of Venice":

".....Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?"

In the realm of non-fiction, the telling dicta, the "winged words" which are involuntarily remembered by hearer or reader, are often, though not necessarily, the mark of the cream of eloquence. A book on an abstract subject, interesting and well-reasoned out though it may be, cannot but gain in

impressiveness if it contain a few sentences in which certain of its ideas are crystallised. To take, by way of illustration, a book on teaching ("Education for Self-realisation and Social Service, by Frank Watts), the reader, especially if he is a teacher himself, will remember and be inspired by such sentences as :—

"Make the vague idea clear, the clear idea attractive, and the attractive idea convincing."

"Faith (i.e., in one's vocation) and force are as clearly identical as doubt and debility."

Eloquence, then, noble art though it is in itself, shines brightest when it serves as the companion and adornment of Truth, or as a guide to the seeker after Truth—Truth in its highest, widest, and most abstract meaning, Verity, the ideal—or goddess, if you prefer—worthy of lifelong pursuit, even though absolute Truth be elusive and unattainable. As example, however, is better than precept, the following one, quoted by Carlyle in an "Essay on History" ninety-seven years ago, will serve our purpose admirably :—

"The old story of Sir Walter Raleigh's looking from his prison-window, on some street-tumult,

which afterwards three witnesses reported in three different ways, himself differing from them all, is still a true lesson for us."—"Raleigh took up the manuscript of the second volume of his history, then just completed: 'How many falsehoods are here?' said he. 'If I cannot judge of the truth of an event that passes under my eyes, how shall I truly narrate those which have passed thousands of years before my birth; or even those that happened since my existence? Truth, I sacrifice to thee!' The fire was already feeding on his invaluable work, the labour of years: and he calmly sat till it was utterly consumed, and the sable ghost of the last leaf flitted up the chimney."

It is perhaps advisable, after all that has been said in this and the preceding article, published last year in the November number of this Review, to point out that we in no wise undervalue the importance of true eloquence. Eloquence is beautiful and desirable, and there is always scope for it in this world of suffering and injustice; but it must be the genuine article, pure, and free from the debasing elements of insincerity and excessive adornment. Cheap, false eloquence not only misses its mark, but serves to confuse the minds of the hearers, thus contributing to mental insincerity, the very evil we wish to avoid.

## PHYSICISTS AT THE VOLTA CENTENARY CONGRESS

*Translated specially for the Modern Review from the Italian Journal "Voltiana"*

ARNOLD SOMMERFELD—Professor of Theoretical Physics in the University of Munich, Bavaria, Germany. A great physicist and mathematician. He has made very notable contributions to the solutions of fundamental problems in the field of electricity, hydrodynamics, light and relativity. His works on atomic physics have exercised a great influence on the progress of that subject. He is the most popular teacher of Physics in Germany, and can count amongst his students the majority of the younger generation of rising German Physicists.

ASTON, F.W.—of the Trinity College, Cambridge, one of the most gifted pupils of J. J. Thompson, discoverer of the "mass-spectrograph", with which he proved that atoms of all elements have integral weights, and thus extended the theory of isotopes to the non-radioactive elements. Nobel Prize man (1922).

HALL, E.H.—Professor of Experimental Physics in the Harvard College. Made a special study of electrical, thermoelectrical, and thermomagnetic phenomena. Discoverer of "Hall Effect."

DEBYE, P.—Professor of Theoretical Physics at Zurich; now called to the chair of Experimental Physics at Leipzig. He is thus a "Physician Complet" in the language of Langevin. His greatest contributions are on the Theory of specific heat, on X-rays and on the formation of molecules.

[Debye is a Dutchman by birth, was first professor at Gottingen, then at Zurich in Germany. Now he has been called to fill up the chair of Experimental Physics at Leipzig in Germany. The reader will note how in European countries, particularly in Germany and Switzerland, University chairs are filled up irrespective of questions of nationality, and birth. He will also note that such a thing as applying for a post is unknown. Posts are always offered to the most deserving candidates].

Professor Debye is a very versatile man and can talk English, German and French very fluently.

JANET, P.A.M. Director, Ecole superior, Paris, has done important experimental work for systematizing the units of electricity, and proving that the ratio of the two units is equal to the velocity of light. An electrotechnician of great fame.



Pietro Debye

CABRERA, B.—Professor of Experimental Physics at the University of Madrid, Spain. Has made a deep study of spectra of elements, and with his colleagues has made systematic study of magnetic properties of elements and compounds. To Cabrera is due the great impetus given to the study of Physics in Spain. One of his pupils, Catalan, has made the most notable contributions in spectroscopy in recent times in the discovery of multiplets.



Paul Andre Marie Janet

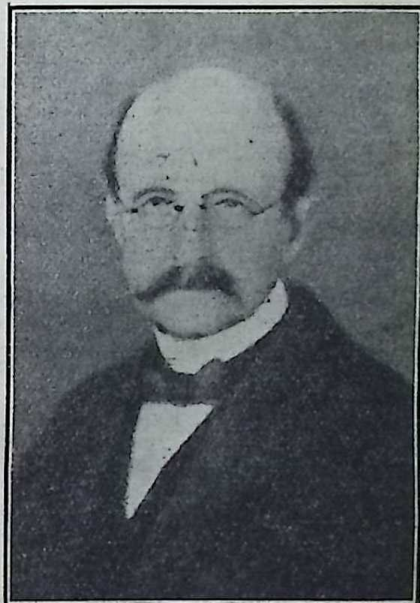
LANGMUIR, I. Chief of the Research laboratory of the General Electric Company of Schenectady, New York, U.S.A. Experimenter and Theorist

combined, he has made fundamental contributions to the problems of emission of electricity from hot filaments to problems of adsorption and diffusion, is the inventor of the "Langmuir Pump" and has made numerous contributions to technical Physics. Has recently produced flames of atomic hydrogen in which temperatures of 6000°C are reached.



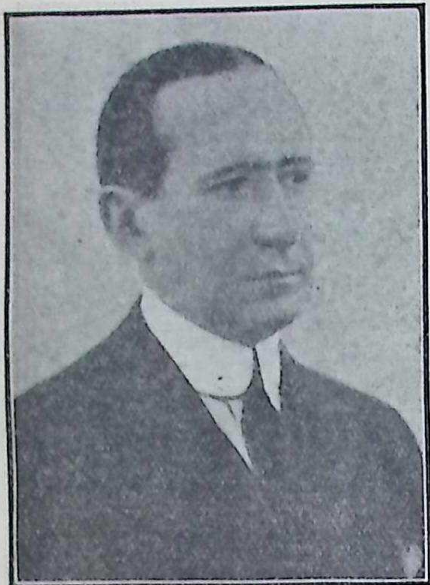
Arthur E. Kennelly

EHRENHAFT, F.—Professor, and director of the 3rd physical institute of the University of Vienna. Has made a special study of the properties of Ultra-Microscopic Particles. Inventor of very fine experimental method for the study of Brownian



Max. K. E. L. Planck

movement of the properties of colloids, of the action of light on submicroscopic particles; he has gathered round him a numerous band of students with whom he is contesting the usually adopted fundamental conception of the atomicity of Electricity. He may be called the 'Doubting Thomas' of the present age.



Guglielmo Marconi

KENNELLY, A. E.—Professor of electro-technics in the Technological Institute of Boston, U. S. A. Has a large number of works on the application of mathematics to electro-technical problems. Has made numerous contributions of great Technical value to problems of alternate currents. One of the first to recognize the existence of an ionised layer in the upper atmosphere of the earth for explaining the phenomena of propagation of Radio-waves (Kennelly Heaviside-layer.)

PERUCEA, E.—Professor of Physics in the Polytechnic Institute of Turin. Has made very good contributions to the field of optics and electricity.

SOMIGLIANA, C.—Professor of mathematical Physics in the University of Torino, has exercised a profound influence on the coming generation by his teaching. Has made very important contributions to the mathematical theory of Elasticity and to the theory of the figure of the Earth.

WEISS, P.—Professor of Experimental Physics and Director of the physical Institute Strassburg, Alsace, has made very fundamental researches in the theories of magnetism.

BRAGG, W. L.—Professor of Experimental physics in the University of Manchester, has made fundamental contributions for studying the structure of crystals with the aid of rays. With his father Professor W. H. Bragg, he discovered the reflexion of X-rays from crystal surfaces. Nobel Prize man with his father in 1915 and probably the youngest Nobel Laureate at that time.

PLANCK, M.—Professor of Theoretical physics in the University of Berlin. Author of numerous profound researches in the thermo-dynamics, radiation and problems of dissociation. He is best known as the author of the most revolutionary and at the same time most fruitful conception in modern physics, viz., The Quantum Theory of Radiation.

MARCONI, G.—One of the scientific glories of Italy and of the world, known far beyond scientific circles as the discoverer of Wireless Telegraphy. He is not only a great inventor but also a great philanthropist.

CANTONE, M.—Professor of Experimental Physics in the University of Naples. Has made fundamental researches on magneto-elastic phenomena.

MAJORANA, Q.—Professor of Physics in the University of Bologna, and President of the Reception Committee of the Congress. He has made very important researches on Gravitation, on Contact Electricity, on Double Refraction in liquids caused by a magnetic field, and on Radio-telephonic transmission by Ultra-violet light.

TOLMAN, R. C.—Professor of Physical chemistry and mathematical physics in the Technical institute of Pasadena, California. Has made numerous contributions to problems of physical chemistry, thermodynamics and statistical mechanics.

BRILLOUIN, M.—Professor of mathematical physics at the College de France, Paris. Has got very important contributions to problems of dissociation, on thermodynamics and many problems of mathematical physics.



Quirino Majorana

VON LAUE, M.—Professor of Theoretical Physics in the University of Berlin. Discovered the diffraction of X-Rays by crystals in 1912 and thus once for all settled the nature of X-rays. Nobel Laureate in 1914. Theoretical Physicist and mathematician of great power, he has illuminated by his researches many dark problems in optics, thermodynamics, electricity and relativity.

WAGNER, K. W.—President of the Imperial Department of Telegraphic Technology, Germany and honorary Professor at the Charlottenburg Polytechnique. Profound investigator in numer

ous branches of electro-technology, he has particularly devoted his activity to transmission of signals by electromagnetic waves, and to the study of suitable conductors and dielectrics.

GERLACH, W.—Professor of Experimental physics in the University of Tübingen in Germany. One of the ablest experimenters in the field of Optical and Atomic Physics. Along with Stern, he has proved that all atoms are miniature magnets with definite magnetic moments.

EDDINGTON, A. S.—Plumian Professor of Astronomy at Cambridge, England. A mathematical physicist of great fame. He has made a profound study of the theory of Relativity which he has made popular by his writings. He has made a deep study of the astronomical consequences following from the theory of the electronic structure of matter, has formulated a theory of stellar systems under radiature equilibrium, combines intuition with mathematical sagacity.



Max. Von Laue

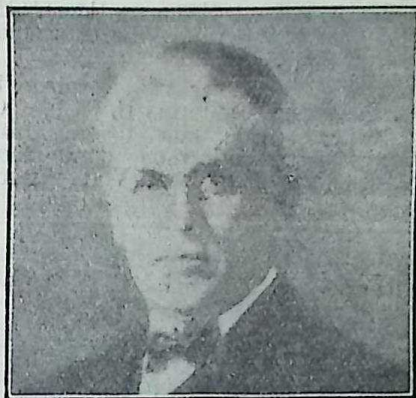
AMADUZZI, L.—Professor of Experimental Physics in the University of Parma, Italy. Has made very important contributions to Photo-electricity, was one of the earliest collaborators of A. Righi.

FRANCK, J.—Professor of Experimental Physics, University of Göttingen, Germany. Has performed experiments of great value for studying the ionisation of gases and of solving the problems of chemistry with the aid of modern knowledge in atomic physics. Nobel Laureate in 1925. One of the greatest experimental physicists of modern Germany.

DUANE, W.—Professor of Biophysics in the University of Harvard. Has made very important

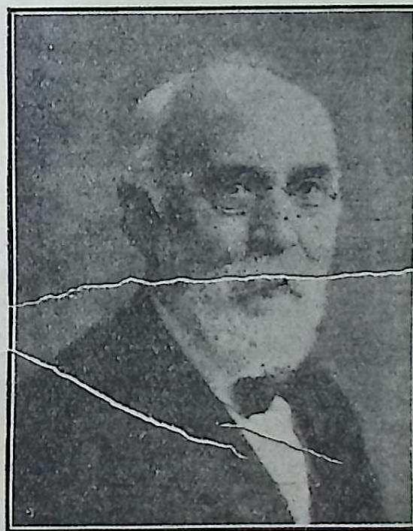
contributions to fundamental problems in X-ray spectroscopy.

FERMI, E.—Professor of Theoretical Physics in the University of Rome. One of the youngest members of the Congress (he is only 28); he has risen by his brilliant original contributions to be one of the ablest Physicists of Italy. Author of the Fermi (Dirac) statistics in thermodynamics; he promises to become one of the ablest physicists of the world. Has also performed experiments of great value in the domain of thermo-optics.



Robert Andrew Millikan

SMEKAL, A.—Professor in the second Physical Institute of Vienna. Has made very notable contributions to the structure of matter, to thermodynamics, quantum theory and emission and micro-structure of X-rays.



Hendrik Antoon Lorentz

FRAENKEL, J.—Professor of Theoretical Physics in the Polytechnique Institute of Leningrad, Soviet Russia. Has made very important contributions to electrodynamics and atomic physics. His con-

tributions are marked by a boldness of conception and fineness of execution.

LA-ROSA, M.—Professor in the University of Palermo, Sicily. He has made numerous important contributions to spectroscopy, General Optics, and theory of alternate currents.

ZEEMANN, P.—Professor of Physics at Amsterdam, Holland. One of the most eminent persons in the scientific world, his experimental studies have a profound influence on the progress of our knowledge of the structure of matter, and propagation of light in matter. Father of magneto-optics and discoverer of Zeemann-Effect. He was awarded jointly with H. A. Lorentz the first Nobel Prize in 1902.

MILLIKAN, R. A.—Director of Norman Bridge Laboratory, Pasadena, California U. S. A. One of the ablest experimenters now living. Has made very fundamental researches on Photo-electricity and studied its connection with Volta effect. Has



Meghnad Saha

made the most accurate determination of the fundamental electronic charge with the simplest apparatus. Has bridged the gulf between ultra-violet light and X-rays with his vacuum spectrograph. In recent years has been studying the "cosmic rays" or highly penetrating rays coming from space. Nobel Laureate in 1923.

GIANFRANCESCHI, G.—Professor of Physics at the Pontifical Gregorian University. Has made numerous researches in different branches of physics.

LEVI-CIVITA, T.—Professor of Rational Mechanics in the University of Rome. One of the most genial mathematical physicists of our time. His researches are of profound significance and of quite definite character, and are dedicated to the most important problems of applied mathematics. He has made contributions to the generalised theory of relativity, to hydrodynamics, electrosta-

tics and electromagnetism. Einstein's theory of generalized relativity would have been impossible but for Levcivita's contributions to absolute-Differential Calculus.

BORN, M.—Professor of Theoretical Physics in the University of Gottingen, with a profound grasp of the most important problems of Physics. He has brought to bear upon them his unique powers of mathematical analysis, and has exercised a profound influence on the course of events. His ideas on crystalline structure and their application to thermocchemical problems constitute a very genial and fundamental contribution of the present decenium. One of the founders of quantum mechanics, he has drawn round him a large number of students.

LORENTZ, H. A.—Emeritus Professor of Theoretical Physics in the University of Luden, Holland, and one of the *masters* of modern physics. His researches on the influence of magnetism on the emission of light led to the discovery of 'Zeemann Effect' in 1897, for which he was awarded the first Nobel Prize in 1902. A most expert mathematician, he has enriched Physics with most important contributions in the theory of Relativity, in electron theory and created a very active school about him.



William Robert Wodd

SAHA, M.—Professor of Physics in the University of Allahabad, India. Theoretical Physicist of no common merit, he has drawn the attention of the whole scientific world by his researches on the interpretation of spectra of stars. By his happy intuition in this field, he has opened a way for a most notable number of researches of the greatest interest for applied and pure physics and Astrophysics. In recent years he has dedicated his studies with great success to the structure of spectra and internal constitution of atoms.

WOON, W.R.—Professor of Experimental Physics in the University of Baltimore, U. S. A. and one of the most original minds at present living. He has enriched Physics with numerous experimental investigations of fundamental value to which he was led by mere intuition before there was any theory to guide him. Amongst his numerous researches may be mentioned—investigations on the

Fluorescence spectra of vapours, studies on absorption spectra, fundamental researches on interference and diffraction of light, invention of a new method of tricolour photography, and in recent times an apparatus for producing high frequency sounds by means of which he can kill fish from a distance.

MAC LENNAN, J. C.—Professor of Physics in the University of Toronto, Canada. He has a series of profound researches on Radioactivity and spectroscopy. In recent years he has carried out a series of brilliant experiments on the origin of the auroral spectrum, which are sure to increase materially our knowledge of the upper layers of the atmosphere.

KRAMMERS, E. A.—Professor of Theoretical Physics in the University of Utrecht, and one of the genial collaborators of Bohr in the study of modern theories of Atomic structure.



Niels Bohr

GRINEISEN, E.—Sectional Director of the Physico-chemical Reichsaustalt, Berlin, and at present Professor of Physics in the University of Marburg. Has made very important contributions in the domain of Electrotechnics and their application to optics and methods of measurement. He is an authority on the physical properties of metals and has materially advanced our knowledge about them.

AMERIO, A.—Professor of Experimental Physics in the University of Pavia. He has made important contributions on the determination of the temperature of the Solar Photosphere and on the emission spectra of elements. An inventor of very delicate self-registering instruments.

DUKE DE BROGLIE, M.—Paris. One of the ablest experimenters in the domain of atomic and molecular Physics. He has made very extensive researches on characteristic X-ray spectra of elements, and has made many discoveries regarding B-ray emission from radioactive elements. A great worker on the internal structure of atoms.

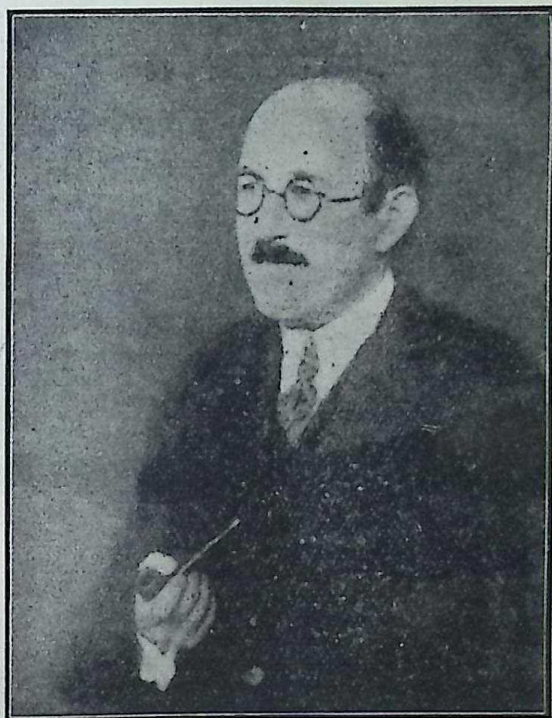
GIORGI, G.—Professor of Mathematical Physics in the University of Cagliari, Sardinia. Has made very important investigations on the Ratio between electrostatic and electromagnetic units of electricity.

RICHARDSON, O.W.—Professor of Physics in the University of London. His fundamental researches on thermoionics have opened a new chapter in

Physics and made possible the advent of the three electrode tube without which wireless telephony would have been impossible. He is a profound student of the Electron Theory of matter, and in recent years has dedicated his energies to the systematisation of molecular spectra of Hydrogen.

BOHR, N.—Professor of Theoretical Physics and Director of the Institute of Theoretical Physics at Copenhagen. Nobel Laureate in 1922. Author of the first successful theory of the hydrogen spectrum and of a profound series of researches dealing with the structure of matter, his ideas have dominated the whole scientific world for the past decinim. They have stimulated researches, on the structure of matter, and the origin of spectra all over the world, and have left a lasting stamp on the course of progress of the physical science. He has gathered round him an enthusiastic band of students from all parts of the world, including even aristocratic England and Germany.

COTTON, A.—Professor of Physics in the Sorbonne, Paris. He has made very important researches on Optics, on the ultra-microscope, on double refraction in matter under the influence of electric and magnetic fields.



Sir Ernest Rutherford

RUTHERFORD, SIR, ERNEST.—Professor of Physics in the Cavendish Laboratory, Cambridge, and President of the Royal Society, London. One of the most distinguished experimental physicists of our and of all times. For his first successful theory of Radioactivity, he was awarded the Nobel Prize in 1908. His experiments led to the nuclear theory of the atom which is now accepted all over the

world and form the cornerstone of the present-day atomic physics. In recent years he has been engaged on the artificial disintegration of atoms, with a view to determine the structure of the nucleus. Founder of a new school, he has gathered round him a brilliant galaxy of workers in Physics.

STERN, O.—Professor of Theoretical Physics in the University of Hamburg. In addition to his contributions in Theoretical Physics he has, in collaboration with Gerlach, worked out a very ingenious and fruitful method for determining the magnetic moments of atoms.



Debendra Mohan Bose

COMPTON, A. H.—Professor of Physics in the University of Chicago. His name is best known for the discovery of "Compton Effect," which proves the corpuscular nature of radiation in a most straightforward and convincing way, has besides made numerous contributions to the structure of crystals; to the theory of T-rays, to the theory of absorption of radiation by matter. Professor Compton had been in India in 1926 when he was invited by the Punjab University to deliver a course of lectures on the relation between matter and radiant energy.

HEISENBERG, W.—The Benjamin of the Congress, being only 26 years of age. One of the most gifted students of Sommerfeld and Bohr. He has been already called to the Chair of Theoretical Physics in the University of Leipzig. Heisenberg has been

engaged on his researches on the structure of atoms and origin of spectra only for the last three years, and he has already excited the wonder of the scientific world by the originality of his ideas and the fertility of his conceptions. His works along with those of Pouli, have led to the explanation of complicated spectra, and of the Periodic Classification of elements.

[Educationists and particularly authorities of Colleges in Bengal may take a lesson from the career of this young man with regard to their policy in the matter of appointments in educational services. In Germany the usual age at which a man is called to a full-fledged chair ordinarily varies from 35 to 40, and he has to pass through successive stages of assistant lecturer, assistant Professor to a full-fledged Professorship. But the only test for promotion to a higher grade is "efficiency" and if a particular man is found efficient he may be promoted to the highest posts over the heads of men much senior to him in experience and service. Heisenberg has been called to the chair of physics in one of the oldest and most renowned of German Universities, over the heads of people who might be double his age. The Germans care only for efficiency and for nothing else.

Contrast with this the practice which is followed in Bengal. The chief deciding factor is superannuation, i. e., how many years of service a man has put. This vicious policy has been very ruinous in the past and if followed further will mean the ruin of education in Bengal. I need not cite examples. They can just take the Presidency College of Calcutta, once the premier Institution of Bengal, but now in the opinion of the writer occupying a very secondary position because in the matter of new recruitments and filling up of highest posts, the authorities have been guided by only service rules, and seem to have forgotten that there is such a thing as Efficiency.]

PASCHEN, B. C. F.—President of the Physical Reichsanstalt, and one of the greatest experimental spectroscopists of modern times. One of the ablest experimenters, now living, and inventor of most sensitive measuring instruments.

SIEJBABU, M.—Professor of Physics in the University of Apsula, Sweden, and Nobel Laureate in 1924. Has made a series of most important experimental investigations in the spectroscopy of X-rays in which he has displayed extraordinary mechanical ability and grasp of fundamental facts. Has gathered round him a very capable batch of workers who are extending his works in all directions.

LASAREFF, P.—Director of the Institute of Physics and Biophysics, Moscow. He has made numerous contributions to problems of physics, and physical chemistry. Has carried out with fine instruments of his own invention extensive surveys of anomalies in the value of gravity, and magnetic field of the earth in Russia.

BOSE, D. M.—Professor of Physics in the University of Calcutta, India. He has made important contributions to the study of tracks of H-particles, to problems of origin of magnetism and other important problems.

# HOW BRITAIN GIVES MILITARY PROTECTION TO INDIA

By THE REV. J. T. SUNDERLAND

## PART I

GREAT Britain makes constant and strenuous claim that she is in India for its protection. The Indian people, she declares, cannot protect themselves, and so she generously and unselfishly renders them this great service. When they complain, as they constantly do, of the enormous proportion of the country's revenues spent by their foreign rulers for military purposes, the reply is made: "You should not complain; all this expenditure is for your good; and it is far less than your own expenditure would have to be, if we were not here and you had to protect yourselves. We maintain our army in India solely to guard you, to prevent you from being attacked, invaded, subjugated by a foreign power. Even our mighty British navy, for which you have no expense, we use to guard you from danger. This is a matter of pure generosity on our part, for which you should be profoundly grateful. You are in the highest degree fortunate thus to have the powerful protection of the great British Empire."

What reply is to be made to this claim of Great Britain?

The reply which the Indian people make is to deny that there is any truth whatever in it.

They declare that Britain, instead of being their protector, is a usurper that has deprived them of their dearest possessions on earth, namely, their country and their freedom; that she refuses to give these back; and therefore, that the foreign nation which, far more than any other, they need to be protected from, is Britain herself.

India puts her case essentially like this: "Britain, a far-away power, having no just claim on us and no right to be on our soil, has conquered us, is holding us in subjection against our will, and is exploiting our country. All that Britain's army and navy do for India is to make more firm her grip on us. That is to say, Britain has taken possession of our country by various unrighteous means; and by means of the army which she keeps here (which India

has to pay for), and by the aid of the British navy, she (Britain) holds us down, and at the same time prevents any other power stealing from her her ill-gotten property—her big valuable Indian Empire. This is the sense, and the only sense, in which Britain gives India military and naval protection."

India says to us in America: "Our Indian situation is much what yours would be if Germany had conquered and was holding in subjection the United States, and was maintaining a big army there (at your expense), and was using her navy, to prevent you from revolting and throwing off her rule, and to prevent any other nation—say England or France—from taking you away from her. Would you regard Germany as your protector? Would you have reason to be very grateful to Germany for using her army and navy to make secure her possession of her stolen American empire?"

Is not India right in the way she puts her case?

Really to protect a country is to protect its freedom: is to protect its people, its rightful owners, from having their country taken from them by foreigners, or from being ruled and exploited and despoiled by foreigners. Britain does nothing of this kind for India; but the exact opposite. Instead of protecting India against foreign conquerors, foreign domination, foreign exploitation and foreign tyranny and injustice, Britain uses her military and naval power to rivet all these upon India.

If somebody takes my house from me by force or other unrighteous means, I do not care much to have him protect himself against having the house stolen from him by some other person. That does not benefit me. What I want is the return of the house to me, its rightful owner. That is protecting me in my rights; nothing else is. In like manner, really to protect the Indian people is to give them back their country, of which they have been deprived. Nothing else can ever be.

I repeat: what Britain maintains her army in India for, and what she uses her navy for, is not at all to protect the Indians in their

right to liberty and justice, but to protect herself from what she regards as two possible dangers to herself in India, namely (1), that of the Indian people rising, shaking off their foreign yoke (the British yoke), and recovering possession of their own country; and (2) the danger that some other nation may drive her out of India and thus steal from her the country (the rich possession) which she has taken from the Indian people.

Thus we see that the only protection the British give India in return for the crushing military burden that she is compelled to bear is the infinite injustice and wrong of subjection, bondage, exploitation, loss of freedom, deprivation of the place which she has a right to occupy among the great nations of mankind.

And now as to the cost of all this to India.

As already has been said, Great Britain claims not only that she protects India but that she does it at a far less expense to the Indian people than they would have to bear if they protected themselves. They have to pay nothing for the service of the great British navy; and the cost of the Indian army, great as it is under British rule, is less than an army of their own would cost if they were independent. This is the claim. Is the claim true? India answers, no, it is not.

The Indian people have studied the matter carefully, and there seems to be clear evidence that their military budget now under British rule, is considerably larger than it would need to be under independence; in other words, that they are now paying considerably more for British "no-protection-at-all" than it would cost to maintain an army and a navy of their own which would give them real protection.

Where do they get their evidence? A substantial part of it from Japan.

Japan is more dangerously situated than India. It has more threatening enemies than has India. Russia, which Britain has always regarded as India's only peril, is far nearer to Japan than to India: indeed, Russia's Asiatic possessions extend to Japan's very door, while, on the other hand, she is separated from India by hundreds of miles of space, by lofty and difficult mountain ranges and by buffer States. Yet Japan's army and navy, which afford her ample security, and by means of which she actually fought a victorious war against Russia,

entail upon her a *military and naval expenditure considerably less than that borne to-day by India.*

Let us see exactly what are the figures—the figures which nobody can deny.

According to the Statesman's Year Book for 1926 (and there is no higher authority), Japan's total estimated expenditure for her army and navy for the year ending March 31, 1926, was \$146,612,270. By the same authority the total estimated military expenditure of India for the same period was \$200,735,660. Thus we see that India has to pay actually over \$50,000,000 a year more for military domination by foreign rulers, called "protection," (which is not protection at all but subjection), than it costs Japan really to protect herself with her own army and navy, and have freedom.

Nor is even this all. Notwithstanding India's much larger military expenditure, India has not a War College, or a Naval College, or an Army General, or a Naval Commander, or a battleship, or an aeroplane, or a fort, or a regiment of soldiers, or a cannon, or a rifle, that she is allowed to call her own. In Japan there are all of these; and they belong not to foreigners but to the Japanese people, and are used wholly for their benefit.

In these facts and figures we see the ground for India's claim, not only that Britain's so-called protection is a sham, but that under freedom she could provide for herself real protection at a considerably lower cost than she now pays for the sham.

## PART II

The latest and crowning movement of Britain for the "protection of India" is that of creating a "Royal Indian Navy." The plan for building such a navy has caused much discussion in Parliament and elsewhere and some opposition, but it seems to have been finally decided affirmatively.

To the world looking on, and also to some of the Indian people, it has seemed at first sight as if now India will have something of a military kind which will be really her own, which she herself will be permitted to control, and which will really protect her. But—this illusion has been dispelled. It has turned out that the plan is one formed not at all for India's benefit, but wholly for Britain's. Its real object has proved to be to increase the

*British* navy, under the name of India and at the expense of India.

To be specific; it has three objects in view, as was made clear in the debate on the subject in the British House of Commons, April 5, 1927. In that debate three Amendments to the Bill creating the Navy were moved, all of them aiming to give India some real ownership and some real control. But all were defeated by heavy majorities of more than two to one. The Amendments proposed were to the effect:

1. The Indian Navy, paid for by India, should be used only for the defense of India, in Indian waters, and not for the defense of the Empire, in distant waters.

2. That if sent to distant waters, in defense of the Empire, the cost of the same should be borne by the Empire and not by India.

3. That it should not be sent to a distance, in the service of the Empire, without the consent of both Houses of the Indian Legislature.

But as already stated, these amendments were defeated by large majorities.

It was definitely decided by the British House of Commons:

1. That the so-called Indian Navy, notwithstanding the fact of its being built wholly by Indian money, is to be really a part of the Imperial Navy, to be used anywhere and for any imperial purposes that the British Admiralty may order.

2. That the cost of using it outside of Indian waters and for general imperial purposes may at any time be placed on India, if Parliament shall so order.

3. That the Indian Legislatures (that is, the Indian people) shall have no control over it whatever.

Thus the so-called Indian Navy is placed upon exactly the same footing as the Indian Army. While paid for wholly by India, it is to be King George's "My Indian Navy," and a constituent part of his "My Indian Empire"—that is, it is to be owned wholly by Britain, controlled wholly by Britain and used wholly for Britain's ends.\*

\*. In this connection attention ought to be called to a question which is being asked in not a few quarters. The question is, whether, in creating this Royal Indian Navy as an auxiliary to and really a part of her British Navy, Great Britain does not violate her promise made in connection with the Washington Conference for the Limitation of Armaments. At that Conference, she, in

What about "protecting" the Indian people? As for *really* protecting them (from the tyranny, domination and exploitation of a foreign government, which is the only protection they need), the new Navy is to have no such function at all. Its sole purpose is to be that of *protecting Britain* from the danger of *losing India* either by rebellion or through attack and invasion by some other nation.

What about *cost* to India? We have found that before the building of the New Navy, the amount which India has paid for her so-called protection (military and naval) has been \$200,735,660 a year, some fifty million dollars a year in excess of what, if free and independent, she would have had to pay for real protection like that of Japan, with an army and navy of her own as strong as those of Japan. Now let us add to that great sum the heavy cost of building this new navy and the further heavy cost of its perpetual up-keep. Then we shall be able to get some idea of what the impoverished Indian people will be required to pay when Britain's scheme of an "Indian Navy" shall have been put in operation.

Will be required to pay for *what purpose*? As we have seen, not for *protection* at all, but for the support of a military and naval system the object of which is to *rivet more firmly India's chains*.

[This article forms a chapter of the Author's forthcoming work on "India's Case for Freedom," specially contributed to the Modern Review like the other chapters published in it]

connection with several other nations, engaged to limit her naval construction in a certain specified manner and to a certain specified degree. Technically she seems to have kept her promise; that is, she appears to have limited her *home* naval construction exactly as agreed. But what about this naval construction of hers *in India*? Does she not here really break her promise? It is noticeable that in the debate in Parliament this question came to the fore, members seriously urging that the creation in India of a "new Navy of capital ships, submarines, cruisers, and the rest," to be used anywhere and in any manner the British Admiralty may direct, even including being ordered to China to suppress her struggle for freedom, is a clear violation of Great Britain's duty and pledge to assist in promoting naval disarmament in the world.

The matter is one which is troubling not a few minds outside of Great Britain. Evidently British statesmen will make a mistake if they treat it lightly.

# THE CAPETOWN AGREEMENT

By C. F. ANDREWS

WHILE heartily congratulating Mr. P. S. Aiyar on so ably stating his case against the Capetown Agreement, in a wholly impersonal manner, there are certain comments which are necessary for me to make, in order to correct any false impressions:—

(i) *Repatriation.* I had already come to dislike Repatriation as strongly as Mr. P. S. Aiyar. This I have stated again and again in the public press and explained my own earlier mistakes. At the same time, it is fair to say, that the Agreement of 1927 is an advance upon that of 1914 on this subject. On three points, there has been real gain,—

(i) Anyone now accepting the Government bonus is able to come back within three years, provided he pays back the bonus. He is in exactly the same position as other returned immigrants, except that he has to pay back the borrowed money.

(ii) The age of any minor, who returns with his parent, is reduced from 21 to 16.

(iii) No form of recruiting will be allowed, which the Indian Government objects to, as either non-voluntary, or unfair.

It is true, that during 1927, a larger number were repatriated, than in 1926. This was due to two reasons:—

(a) The bonus offered was increased early in 1927.

(b) Many who took the bonus, in 1927, are expecting to return, if India does not suit them.

(a) In practice, we find that whenever the bonus has been increased the number who have taken it has first risen and then has fallen again.

(b) In practice, also, if India does not suit those who are now coming over, there will be no insuperable difficulty in their finding the money to repay the bonus, even if they have spent it. Money is more plentiful out there and friends will often help, or else lend the money on good security. South African Indians have had an experience of the world which makes them able to look after themselves.

(ii) *Industrial Legislation.* Mr. Aiyar's argument,—that harsh industrial legislation is being enacted, simply in order to drive Indians to become repatriated,—is hardly borne out by the facts; because the main classes attacked by this class legislation are the African natives and 'coloured' persons, who cannot possibly be driven out of South Africa which is their native country. The Indian only comes in as a side issue; and he suffers the same disabilities as the two classes I have mentioned. I would agree with Mr. P. S. Aiyar, that if the Colour Bar Act were to operate against Indians in Natal, it would be very serious indeed. I have publicly condemned the Indian Delegation at Capetown for not making a protest in this matter and also with regard to clause 104, in the Liquor Bill, which was already in draft

when the delegates arrived in Capetown and should have been protested against at that favourable moment. There were also points in the Industrial Wages legislation, which discriminated against Indians. These should have been cleared up. I agree with Mr. Aiyar so far.

But to object to the principle of the two Industrial Wages Acts was impossible, for they were in principle non-racial; and we have always agreed to abide by legislation, which is non-racial. I was interested in Mr. Aiyar's quotation from the Lange Asiatic Commission of 1921, which strangely enough I had not noticed before. But we cannot go back, in industrial legislation, to the year 1921, in South Africa, with a Nationalist Labour Government now in power, and Labour often in the saddle.

(iii) *Aliens.* Mr. Aiyar's point about Indians being still regarded as 'aliens' has surely been settled by the Agreement itself, wherein domiciled Indians are definitely recognised as a permanent section of the South African population.

(iv) *Fort Hare College.* Here Mr. Aiyar's position, that Indians should not attend for higher education an African College is quite untenable. Personally, I hope that when the new Indian College is opened in Durban, it will be on the same generous non-racial basis as Fort Hare. I sincerely trust, that a welcome will be given to African natives in our own Indian College, just as these African natives have given us a generous welcome in theirs. Nothing but good can come from the warm friendships, which have already taken place, between those who will be African leaders in the future and our Indian higher-educational students. To speak of the African natives in the way Mr. Habib Motan does (as quoted by Mr. Aiyar) is most insulting, and I hardly like to think what racial trouble he is stirring up by doing so. The poet, Rabindranath Tagore, gave me a definite message to the Indians in South Africa. He stated, that if the Indian Community could not win the respect and affection of the Africans (who had the true right to be in South Africa, as the children of the soil) then they had no place there. They were imperialist intruders. Mr. Habib Motan's statement, which Mr. P. S. Aiyar quotes at length, with evident commendation, must shock every Indian nationalist who reads it. It is directly contrary to all that the poet told me to advocate.

Let me explain. There is no direct colour bar as far as I am aware to the European Universities in South Africa, in most subjects; but inveterate custom is against Indians, and the social ostracism is so hard to endure, that practically no Indians qualify in that way. They prefer to go to England. On the other hand, the Lovedale and Fort Hare institutions, which are primarily for Africans, have no social ostracism at all. Europeans have gone there in small

numbers, and also Indians; they have received the most kindly and generous treatment, which the South African Indian Congress has acknowledged. Indeed, some of the most highly educated and patriotic Indians in South Africa have been educated at Lovedale and Fort Hare. Let me say, also, in a parenthesis, that the late Chief Justice of South Africa, Sir J. Roos Innes, used to speak with pride of the same experience, for he was educated, along with African students, at Lovedale. He gloried in the fact. The Africans in consequence loved him, as a friend. There could hardly be a sweeter relationship, and one which would more effectively break down colour prejudice. I believe, but am not quite certain, that the present Chief Justice, Sir William Solomon, holds the same proud record.

But Mr. Habib Motan writes: "My Committee records its emphatic protest against any arrangements for Indian students at Fort Hare Native College, and if, in spite of our protest, you make arrangements, and if even one student, not only from the Transvaal, but even from any part of the Union of South Africa, attend the said College, the Indian community will be greatly upset; and

it would then be the duty of my Committee to come out openly and record our protest against such degradation at your hands."

It is difficult to explain in India, how terribly such words as these, published broadcast and commented on in the South African press, will inflame African minds against the small Indian community. The blunder committed is even worse than a crime.

(v) *Land Alienation Ordinance.* On this point, Mr. P. S. Aiyar is right. The Indian Delegation ought never to have accepted and ratified the municipal land alienation ordinance for Durban, which is an exceedingly bad piece of class legislation, tending to lead to the segregation, in separate areas, of the two communities in the future. We are going to have endless trouble over that. The South African Indian Congress strongly dissented from that part of the Agreement, and is still lodging its protest.

Let me say, however, that the Indian position all round, in South Africa, is stronger to-day than it has ever been before, since 1914. Of that I have not a shadow of doubt. Our real danger to-day is in East Africa.

## POSITIVE OUTLINE OF IMPERIALISM

By NIRMAL CHANDRA MAITRA

IMPERIALISM is undeniably the ingredient "par excellence" in the politico-institutional technique of the 20th century. Curiously enough, it is also the only great political fact to which a correspondingly adequate political theory is lacking.

It is my purpose, in this article, to offer a definition of "empire" and to make out of it a theory of and a case against Imperialism, strictly from the point of view of Political Philosophy.

The proposed definition is adumbrated in the following three points:

I. "Empire" is an historical category, "sui generis", the genesis and development of which under certain historical circumstances can be traced and the demolition of which under altered historical circumstances can be clearly foreseen.

II. "Empire" consists of more than one constituent nation; the word "nation" is used in the sense prescribed by Bluntschli's well-known definition of it.

III. Of these nations, one nation is sovereign; the other nations have (or, if

there are only two nations in an empire, the other nation has) duties to perform towards the sovereign nation to the fullest extent, and have no power of independently willing any right, civil or political, except the political-legal right of rebellion against Imperialism, which is also a natural right.

From the 3rd point, it is easy to infer that the right of rebellion, in order that it may be effectively exercised, must be affiliated with a militant consciousness of nationhood which the people who constitute an empire must possess, and if they do not, must acquire and develop so as to make it a motive-power of destruction.

According to the three points of the definition, given, Russia has ceased to be an "empire" since 1917, when she declared and carried into effect the "national self-determinative" principle and Italy has become an "empire" since 1919 when the Nicholases and Metterniches of the treaty of Versailles conferred on her the power of tyrannizing over the Germans of the Upper Trentino.

Neither of the essentials can be dispensed

with, for no State in the modern world being uniaxial, the elimination of the 3rd point would entitle every state to call itself an "empire" and the leaving out of the 2nd point would place all the slave-states of the ancient world in the imperial category.

Some existing fallacies must be overthrown before the truth of the definition, sketched above, can be made apparent in all its bearings.

### FALLACY No. I

Can "empire" be called "state"?

While many would be inclined to answer this question in the affirmative, terminological accuracy demands that the answer should be in the negative.

The radical differences that exist between "empire" and "state" are noted below.

Firstly, as regards manner of origin: while the State is the objective result of a long and peaceful process of subjective evolution, the empire is the objective result of the subjective fiat of one single person who is often the "dominus omnium" carried into effect at a stroke, by "blood and iron". (See Georg Jellinek on state-origin, quoted in Willoughby's "Nature of the State." This view of the origin of the State, by no means confined to the Evolutionists proper, commands the widest acceptance.)

Secondly, as regards manner of existence: while the State, after having come into being, depends and nourishes itself upon majority opinion as manifested through law, the empire after having been created, supports itself on force as manifested through ordinances. (Holland, in his definition of the State, stresses this point. The element of force in the basic composition of the State remains potential, or if any concession is to be made to the Treitschkianism of H. Treitschke, is so varnished that it loses its edge.)

Thirdly, as regards outlook: while equality is the principle of the State, subordination is the principle of "empire." In the State is expressed the principle of free self-determining personality; in the empire is expressed the principle of dominant personality.

Fourthly, as regards distribution of power: while the State is one community which is free and politically organized, "empire" consists of communities which are not free and which ought to be, but are not politically organized.

It follows hence that while in the State, "law is the same for all whether it protects or punishes," in the empire, laws vary according to rulers and the ruled. The juristic difference between "laws" and "ordinances" being well-known, it is possible to argue that in an empire, "laws" in the strict sense cannot exist; those which pass for "laws" are, in reality, "ordinances."

Fifthly, as regards aim: while the action of the State is directed to the development of every individual to the fullest liberty and to the fullest personal perfection, the empire aims at promoting the ends of some individuals through the vassalage of others.

The State finally, loses statehood when it becomes an empire. Empire, is an entity "sui generis", not to be likened to anything else.

### FALLACY No. II

Popular parlance throughout the ages has ideologically affiliated "pax" with "imperium" and it is imperative to disabuse ourselves of this falsehood. Emperors and designing politicians have found it to their interest to encourage this delusion, as for example, the Emperor Napoleon III, the hero of the Paris massacres, in his celebrated speech to the Bordeaux Chamber of Commerce, magniloquently perorated, "The empire is peace!" In spite of this effusion, people credited him with projects of four large-scale wars and subsequent events proved the substantial correctness of the popular forecast.

"Pax Romana" is said to have its Indian analogue in "Pax Sarvabhaumica", and "Pax Britannica" looms large in loyalist conception even to-day. We have but to turn to the pages of Engelbert, Abbot of Dumout (circa 1325 A.D.) to witness the exposition of Roman Imperialism as it actually was. His book, "De Ortu et Fini Romani Imperii" contains a passage which is well worth remembering by everybody obsessed with the superstition of "Roman peace." It is this:—

"The Roman empire was and is always troubled by wars and rebellions; hardly ever were the gates of the temple of Janus shut; the greater number of Roman emperors have died violent deaths; and the Roman empire has been the cause more of disorder than of peace." \*

The kaleidoscopic changes that accom-

\* Quoted by Prof. Benoy Kumar Sarkar in his book "Futurism of Young Asia."

panied the expansion of states into empires and the manufacture of "Pax Sarvabhaumica," consequent upon it, were the resultant more often of "Bherighosa" than of "Dhammaghosa"; and the panoramic swiftness with which frontiers extended or dwindled, internal or external policies were broken off or renewed, testifies to the uncertainty of the period, these changes occurred in. Domestic factions debilitated internal sovereignty while foreign potentates menaced external sovereignty and rendered it precarious. The north German tribes were to the Roman emperors what Pulakesin was to Harsha, *viz.*, a menace; and the fratricidal dissensions in the Moghul empire consequent upon the infirmity of Shahjehan have their European counterpart in the warlike animosities of Charlemagne's successors, consequent upon the death of the great Frankish emperor.

As regards modern empires, it is not very necessary to stress this point, for we need only envisage the political-economic history of Europe in the 18th and 19th centuries, replete with the details of war, intrigue and empire-making, with an open mind to be convinced that "Pax" differs from "Imperium" as widely as heaven does from Vauxhall.

This brings us to the heart of Imperialism.

Imperialism, at its inception, denotes nothing more than the strangling of one State by another. This strangling is the result of the co-operation and interplay of two historical abstractions, force and fraud. N. Machiavelli (1469-1527) condensed the eternal philosophy of state-dynamics into a convenient apothegm when he said, long ago, that a prince who would expand his territories must combine the characteristics of a lion with those of a fox.

Force, the motto of all World-Augustuses, has been to hold by the Sword what the Sword has won. The Imperialism of Shi Hwangti who brought China for the first time under one "imperial umbrella" was as much an affair of the Sword as was that of Asoka, the arch-protagonist of world-peace. The army has ever been the axis on which imperial systems have revolved. The Pretorian Guards and the Roman Empire, the Janissaries and the Turkish Empire, the Imperial Guard and the Napoleonic Empire—in all these cases, history proves that imperial efficiency has seldom run along lines other than those of military efficiency.

Charles V frittered away his imperial energy in trying to evolve homogeneity out of heterogeneity; he failed in his task only because his gun was not loud enough to silence the manifold opposition he evoked. The scattered empire of Napoleon and the consolidated empire of Akbar were alike held on one tenure, which was that of the "big battalion", or the "shining armour", or that of the "mailed fist."

British Imperialism, it may be observed in passing, has thoroughly proved its fidelity to the Roman original, a copy of which it professes to be, by basing all its arguments—even that which declares the goal of British policy to be "the progressive realization of self-government in India"—in the final resort, on the solid bed-rock of artillery and armaments. This fact, she does not conceal, but most avowedly bandies about; as for example, she always takes pains to tack to the words just quoted from the declaration made in the Imperial Parliament on August 20, 1917, the phrase, "as an integral part of the British Empire", thereby destroying any possibility of misconstruing the present or prospective relations of India towards herself. (Sir Sankaran Nair, in his famous Minute of Dissent, made a point somewhat to this effect.)

Fraud: this is a weapon which is, unlike force, operated upon insidiously. The Richelieu of Ancient Magadha, Vassakara, the Brahmin minister of Ajatasatru, who was deputed to the territory of the Vajjis to sow the seeds of dissension there, is not a vanishing, but a permanent type of imperialist statesman.

It is not hasty to conclude from what has been said that Imperialism holds together only so long as there is sufficient force to draw upon.

While the Neo-Hegelians of Oxford—Green, Bradley and Bosanquet—have propounded the theory that consent, not force, is the basis of the state, nobody outside Bedlam has yet maintained nor can anybody ever dare maintain that consent of the subject peoples, normally obtained (i.e., not through bribery or force) is the basis of "empire", too. Consent, in an empire, is always and necessarily lacking and Imperialism remains in the saddle so long as it is powerful enough to keep disruption at bay. War of Liberation is bound to begin whenever there is enough fighting strength and resource

in those on whom the yoke of Imperialism has been imposed.

Imperialism, then, is exactly what Hobbes called "a state of war"; not that there is actual war, but a state in which there is a disposition to fight always present.

"Warre", says Thomas Hobbes in his "Leviathan" (Chapter XIII), "consisteth not in Battel only, or the act of fighting; but in a tract of time wherein the will to contend by Battel is sufficiently known; and therefore, the notion of Time is to be considereth in the nature of Warre; as it is in the nature of the weather. For, as the nature of Foulle Weather lyeth not in a shower or two of rain; but in an inclination thereto of many days together; so the nature of warre consisteth not in actuall fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary."\*

#### NEWTON'S 3RD LAW IN POLITICS

It is now possible to deny that obedience to Imperialism is an act of duty. An empire depends, it has been seen, both for its birth and for its existence, on superior strength. As Rousseau says, "Strength is physical power. I do not see what moral force could result from its action. To yield to force is an act of necessity and not of will; it is, at the most, an act of prudence. In what sense could it be of duty? If obedience must be rendered to strength, it is not necessary to obey from duty; and if obedience is not enacted, it is not necessary to obey."

It is perhaps necessary to point out that when Carlyle thundered "the strong thing is the just thing" and "rights are correctly articulated might" he did not mean physical force, which is the sole guarantee of Imperialism (See E. Barker's "Political Thought from H. Spencer to the present day," page 185).

The fact that Imperialism, like 18th century despotism, sometimes deems fit to be benevolent, does not negative the inherent

inability of subject peoples, so long as they remain under subjection, to independently possess any right, civil or political. There can be no talk of "rights" under an empire, for "rights" are totally different from "charities" and they presuppose a state to vindicate them. "Empire" is strictly speaking not a state at all; it is the negation of statehood.

True, indeed, constitutions are granted. But the very statement that they are "granted" proves that they have no rootings either in "volonte generate" or in "volonte de tous." They are imposed from without, not evolved from within.

To speak of subject peoples as being wholly rightless would be wrong; for one right and that alone they indubitably possess: it is the right of rebellion. This right remains potential so long as it is felt that it cannot be successfully exercised.

The naturalness of this right cannot be questioned, for resistance to force is an instinct which is common to all created beings from the ant to the elephant. (By the world, "natural" no reference is implied to any supposed precivic "state of nature").

Is rebellion against Imperialism also a political right? If it is alleged that it is, where is the state guarantee for it to be sought? Certainly not in the empire; for even if the "empire" were a state (which it is not), it cannot be expected that it would dig its own grave by countenancing a right, so utterly subversive of itself.

The answer to the question is found in the fact that every empire derives its life from pre-existing state systems. The physical destruction of these by superior military-naval strength which brings about the empire, leaves to them only a spiritual existence in the consciousness of the vanquished peoples who become reduced to subjection. To be more explicit, these states continue to exist as "self-conscious ethical substances" all throughout the imperial period and, what is more, retain sovereignty over the subject peoples. The memory of independent statehood is cherished by the people, fed on historical studies, and handed on from generation to generation, until the whole accumulated force breaks forth in a paroxysm of rebellion. The ancient states, metaphorically speaking, are so many Hamlet's fathers, goading the Hamlets to enact vengeance. It is for the physical resuscitation of these states that subject

\* Ancient Sparta consisted principally of two nations, of which one was reduced to the position of "helots"; it was, therefore an "empire" according to the essentials of the proposed definition. Hegel, in his "Philosophy of History," referring to the internal constitution of Sparta, says that it resembled that of a ship, the crew of which is in a state of constant mutiny and which seethes with incessant warfare thereby. This statement illustrates what is called "a State of War."

peoples rebel, it is a feeling of lost sovereignty that keeps them uneasy under the empire. Hence the "perpetual war," the Hobbesian "state of war", as it has been called above.

If rebellion is successful, the states which were in a state of suspended animation are ushered back into complete life again; they externally manifest themselves and declare, either actually or constructively, the retrospective legality of the rebellion. Even if rebellion is unsuccessful, its leaders may be hanged by putting in some extra expense for the hangman and the rope, but its political righteousness cannot be assailed, though it cannot be authoritatively declared.

The right of rebellion is a legacy which the physically expiring states bequeath to their citizens; and it is created by the fact of state-destruction, which is, so far as the creation of this specific right goes, an essentially "juristic act."

Denial of legality to rebellion arises, at bottom, from the Benthamite conception of right, as being creatable solely by "positive law" Bentham, when he said, "Rights properly so called are creatures of law properly so called", meant by "law" nothing more than "positive law." There is no doubt that Holland, too, has the same idea of "law" in mind when he defines "legal right."

But this assumption—that "there can be no law without a definite sanction, i.e., without a constituted authority having the duty and the power of compelling observance of the law by penalties and executing the judgment

of those who administer it"—is an error; no less a personage than Sir F. Pollock, the great lawyer, declared the opinion, founded on this assumption, as "transitory and insular." (Address to the University of Manchester, on October the 30th, 1916).

It is a mistake to suppose that state-sovereignty legislatively manifests itself through judicially enforceable "positive laws" alone. It boots us little to know that the "right of rebellion" can be infringed with impunity, for it cannot be enforced in any court of law under the empire.

The fact is that "positive laws" are but one channel and let it be conceded that they constitute the most important channel for the manifestation of state sovereignty, but are by no means the only channel. "Law is any rule or canon whereby actions are framed" (R. Hooker); and that right which is in consonance with it is a legal right. The antecedent sovereign states, though divested by Imperialism of the symbolisms and excrescences of sovereignty, retain the essence of it and supply the "assent and assistance" which Holland makes essential for "legal rights."

What, then, we may finally ask, is the right of the empire to be? To one who has "followed the real truth of things rather than an imaginary view of them", the answer is clear. The empire has right in so far as it has might and might in so far as it exists in such a way that its subjects regard rebellion as a greater evil than obedience.

## RAJPUT ORIGINS IN ORISSA

By PROF. R. D. BANERJI, M.A.

*Benares Hindu University*

LIKE the chiefs of other provinces of India many of the feudatory chiefs and zamindars of Orissa claim to be Rajputs. Yet their genealogical tables and the accounts which they have supplied to the compilers of Imperial and Provincial Gazetteers in this country very often prove the contrary. In almost all cases the chiefs claimed to be of Rajput descent before the British conquest of the country. Many of the modern chiefs

of Orissa are really descended from ancient kings of that country and their ancestry can be traced back, historically, much further than those of most of the princely houses of modern Rajputana. The most prominent example is that of Mayurbhanj. In other cases Rajput origin has been claimed on very meagre and insufficient grounds by chiefs of humbler origins and these claims have gone unchallenged so long. The most

prominent examples are the families of Vizianagram and Patna-Sonpur.

In the case of Vizianagram, the claim to Rajput origin seems to have been tacitly acknowledged by the Rajputs of Rajputana and by accurate historians of the type of Prof. Jadunath Sarkar. Prof. Sarkar, writing of the foundation of the Chiefship of Vizianagram, in the first volume of his monumental work on Aurangzeb, says "In 1652 a Rajput officer of Golkonda seized Vizagapatam and extending his conquest formed a petty Rajahship." \* The authority quoted in a footnote in this page is the Imperial Gazetteer, (Vols. X. XII & XXIV). Out of these volumes only Vol. XXIV contains any reference to the Vizianagram family. Prof. Sarkar refers to page 339 in this Volume and on this page we find the following statement: "The family claims descent from Madhavavarman, who led a Rajput colony into the Kistna valley in A. D. 591 and whose descendants held important posts at the court of Golconda. In 1652 one of these, Pusapati Madhavavarman, entered Vizagapatam." The claim to Rajput descent and the tacit acceptance of the statement in the gazetteer made Prof. Sarkar admit that the conqueror of Vizagapatam in 1652 was a Rajput. The Maharaja of Vizianagram is no doubt admitted to be a Rajput at the present day and intermarriages are taking place with the highest Rajput families. But the facts to be taken into consideration in deciding the claim of a descent from a Rajput clan are;—(1) the date when a migration is said to have taken place, and (2) the conditions of the migration, e. g., different versions of the same story and their probability.

With these three points of enquiry before us in the case of the Vizianagram family, we find that the first point is decidedly against the theory of Rajput descent. The name Rajput was not in existence in the 6th century, and even if a migration into the Krishna valley is admitted at that time from some unknown place in Northern India, it is not possible to connect such people with genuine Rajputs of the divine Agnikulas of legends. The subsequent Rajput intermarriages of the family are no proof of its descent, as later on all kings became Kshatriyas, genealogies were provided for them as late as the 16th and the 17th centuries (the Koches of Kuch Bihar and the Ahoms of Assam)

and in the nineteenth century most princes became Rajputs. In spite of the inherent defects in the story provided by the agents of the Vizianagram Estate to the compilers of the Imperial Gazetteer, it contains certain important pieces of information, and if they are correct and authentic they ought to prove the real descent of the family. The name Madhavavarman is very suggestive. Several chiefs of that name belonging to the Sailodbhava family ruled over the Kongodamandala in the seventh century. One of them, the subordinate of Sasanka, king of Gauda, was alive in 619 A. D., a date not very far removed from the traditional date of the migration of the so-called Rajputs into the Krishna valley. Madhavavarman-Sainyabhatta was not a Rajput, but he was a king and his people ruled over Java and Sumatra when the Rajputs of the bluest blood were still wandering Gujars or unconverted Hunas.

The chiefs of Patna and Sonpur claim to be descended from the Chauhans or Chahamanas. The story of their migration is of interest and provides us with an important specimen of the evolution of Rajput pedigrees of Orissan chiefs in the British period of Indian history. So far as I know, no Orissan chief has been able to produce any genuine records in support of their claims to Rajput descent. The entire claim of the Patna-Sonpur family is based on legend and tradition which varies from time to time with the whims of the individual, either the chief or his officer. The earliest record of the genealogy of the Patna-Sambalpur-Sonpur family is to be found in the narrative of the English traveller T. Motte who was deputed by the East India Company to the "Diamond mines at Sumbhulpur" in 1766. His journal was printed in the Asiatic Annual Register for 1799, Motte says:—

"Sumbhulpoor was founded by Bulram Dakee of whom they relate the following history. About two centuries are past since a company of Hindus set out from the banks of the river Sommer in the province of Azmir, on a pilgrimage to the temple of Jaggernut. On their return the whole party was murdered, except one woman who made her escape to Patna, a place thirty coss south from hence, at that time the capital of this part of the country. She supported herself with begging until her son grew up, who shewed such a happy genius for learning, and such dexterity at

\* Vol. I p. 215.

his exercises, that the Rajah adopted him. When he succeeded, he built this place, and made it his residence, calling it Sumbhulpoor, from the country of his father. Had his family come from the Sommer, he would have called it Sommerpoor; whereas, I should think, he came from Sumbhul, a large city in the Rohilla country.”\*

Motte found that the chiefs of Sambalpur claimed descent from a man who had come from Sambhar, the ancient Sakambhari, the first capital of the Chahmanas before they migrated to Delhi. He does not say whether the originator of the Patna-Sambalpur-Sonpur family was a Chauhan or a Parihar or a Kachhwaha. We reach the next stage in this maze of genealogy in “the Gazetteer of the Central Provinces of India” by Charles Grant, Nagpur, 1870 (Second Edition)

In this book the ancestor of the Patna-Sambalpur-Sonpur family has lost the characteristics of a pilgrim to Jagannath, he has become the Rajput Raja of Sambar near Mainpuri. “The Maharajas of Patna claim direct descent from a race of Rajput Rajas of Garhsambar near Mainpuri and trace it through thirty-one generations. It is alleged that Hitambar Singh, the last of these Rajas, offended the king of Delhi, and was killed; that his family had to abandon their country and fly in every direction; and that one of his wives, who was at that time *enceinte*, found her way down to Patna, which was, it seems, at that time represented by a cluster of eight ‘garhs,’ and the chief of each garh took it in turn to rule for a day over the whole. The chief of Kolagarh received the Rani kindly, and in due time she gave birth to a boy, who was called Ramai Deva. The chief adopted him, and eventually abdicated in his favour; and when it came to his turn to rule, he took the first opportunity of causing the chiefs of the other seven garhs to be murdered and setting himself up as the ruler over the whole, with the title of Maharaja.”†

This statement is certainly based on informations supplied to the compiler of the Gazetteer by officers of the Patna State. It differs materially from the statement of Motte in making the ancestor of the family a Raja instead of a comparatively insignificant private person of Sambhar who came

on pilgrimage to Jagannath and in making him come from Garh Sambar instead of Sambhar near Ajmer. Mr. Grant quotes the report of Major Impey, which has not been printed as yet but considerable extracts from which are to be found in a learned paper by Mr. C. U. Wills, I.C.S., on the Chhattisgarh States, published in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. XV. 1919. I have since obtained a copy of the original report and I find that Mr. Grant’s quotations are not exact and Major Impey’s report contains certain statements which bear on them the hall-mark of untruth. Writing on the 29th May, 1863, Major J. B. Impey states;—

“2. The Maharajahs of Patna claimed direct descent from a race of Rajput Rajahs of Garh Sambal—near Mynpooree and count back the individuals of this race for thirty-two generations.

“3. It is narrated that these Rajahs used to be in constant attendance at the court of Delhi till the last, named Hitambar Sing, having intrigues and run off with one of the king’s daughters, was pursued and killed and his family forced to fly. Amongst the wives of this Rajah was one who, escaping, arrived *enceinte*, in Patna, and found refuge with the chief of Kholagurh, being one of the 8 garhs, as marginally noted and which at that time alone formed the territories of Patna, being comprised within the three rivers, Ung, Mahanuddy and Tel and bounded on the west by Khurriar (a possession then of Jeipoor) and Brindanawagurh; and the chiefs of which took it in turns a day at a time to exercise full authority, as Rajah, over the whole. She was placed in charge of the said chief’s Brahmin at Ramoor and there gave birth to a boy, named Ramaee Deo. The chief adopted the boy—and subsequently on his coming of age, himself being sick and weary of rule, resigned his position to him. Ramaee Deo soon after this succeeded in murdering the other seven chiefs, and usurping to himself the whole and permanent authority in Patna. Finally he married a daughter of the ruler of Orissa through whose influence and power he was enabled to maintain his usurped position.”

The difference between the statements recorded by Motte in 1766 and Impy in 1863 is very great. The State officials had become bold enough to claim that this supposed petty chief of Mainpuri had become of sufficient importance to intrigue with a princess of

\* Asiatic Annual Register, 1799, pp. 73-74.

† Central Provinces Gazetteer, Second Edition. Nagpur, 1870, pp. 393-4.

he Royal House of Delhi. There is a greater amount of difference with regard to the date of the migration of the ancestor of the family. Motte stated that the ancestor of the family came to Orissa a couple of centuries before his time (1766), say in the middle of the sixteenth century. At this time Akbar was on the throne of Delhi. Will any respectable scholar admit today that Hitambar Sing, a petty Jaigirdar or military adventurer, intrigued with the daughter of the great Mughal Emperor? Grant quotes the names of 26 generations of the chiefs of Patna up to his time. Impey quoted 25 up to Vajra-Hiradhara Deva who died in 1762. Even if we take 20 years to be the average duration of the rule of a chief we cannot name Hitambar Sing, the reputed father of Ramai Deva, to be a contemporary of Akbar. It became clearly necessary now to furnish additional information to State historiographers and compilers of Gazetteers in order to cover this defect. Let us turn to the next editions of the District Gazetteer. It should be sufficient at this stage to note that a suggestion of Motte made in 1766 and recorded and printed in 1799 was sufficient to put the State officials on their guard in 1863 and 1870; that Somer near Ajmer of their tradition may be Sambhal a great Rohilla stronghold. Therefore, in all subsequent "information" supplied to British officials they stuck loyally to Sambhal and gave the go bye to the Sambhar of the artless "Chhamkaran" of 1766 who supplied facts as he knew them to Motte. In between Motte and Impey or Grant another Englishman gave a different turn to the ancestry of the chiefs of Patna-Sambalpur-Sonpur. Sir Richard Temple states in 1863, in his report on the Zemindaris and other petty chieftaincies in the Central Provinces—"The Sambalpur and the Patna Rajas are some times said to be descended from or related to the royal or independent Haihaibansi dynasty of Ratanpur, in the Chhattisgarh Plateau, which was formerly the capital of Chhattisgarh." \* This rambling reference by the late Editor of the Indian Antiquary only proves a wild craving on the part of these chiefs to secure another Rajput ancestry if the Chauhan claim failed.

We must now return to examine the reports or "information" supplied by the next generation of State officials in which they

attempted to cover the deficiencies of their predecessors. This is to be found in the Bengal Provincial Gazetteer, containing the account of the feudatory states of Orissa. This volume, printed at the Bengal Secretariat Press, was edited by Mr. L. E. B. Cobden-Ramsay, I. C. S. I have not seen a more glaring instance of carelessness on the part of an editor. Mr. Cobden-Ramsay has permitted himself to be hood-winked by his own subordinates as well as many of the State officials. He has failed to consult printed books on the subjects on which he was writing and was careless enough to rely entirely on his Indian subordinates. His predecessor Mr. L. S. S. O'Malley, I. C. S., who compiled the Gazetteer of the District of Sambalpur, is no better in comparison. We can detect even now that some sort of intrigue was being carried on between the petty chiefs of Orissa for the establishment of their Rajput ancestry and one party got hold of the subordinate establishment of some British office and managed to introduce their version of the ancestry of their own chiefs to the detriment of their opponents. Messrs. O'Malley and Cobden-Ramsay, totally oblivious of facts as recorded by Impey and Grant on these particular points, printed the "informations" supplied to them by the State officials through their Indian clerks. We find two of them mentioned by O'Malley in a footnote on p. 23 of the Gazetteer of the Sambalpur District, printed in 1903. "I am indebted to Babu. Satyabadi Padhi and Babu Nand Kishore Bohidar of Sambalpur for assistance in preparing this account of the legendary history of Sambalpur." \* It was the interest of the Sonpur-Sambalpur party to prove that Mayurbhanj and Keonjhar were at one time their dependencies and the editor of the Gazetteer quietly printed these names among the 18 dependencies of Sambalpur. † He did not consider it necessary to look into the authenticity of the claim of the Patna-Sonpur group. Mr. Cobden-Ramsay proved himself to be far more adaptable to the needs of the Sonpur-Patna party. He admitted everything placed before him to be true and gave the stamp of truth to these statements by including them in the Gazetteer. His book gave the chiefs of Patna and Sonpur some right to

\* *Bengal District Gazetteer, Sambalpur, 1909, p. 23.*

† *Ibid, p. 22.*

\* *Reprinted at Nagpur 1923, p. 8, foot-note.*

claim that their ancestor came to Orissa 600 years ago, *ei.*, in the beginning of the 14th century instead of the middle of the 16th (p. 22), it admitted the independence and existence of the petty chiefs of Sonpur at the end of the 12th century by the acceptance of the following statements: "It is said that the third monarch of the line, between 1175 and 1202, measured his kingdom from the Hughly to the Godavari and from the Sea to the frontier of Sonpur, the state which adjoins Baud on the West." \* There is no evidence of the existence of Sonpur or Patna as separate States in the 12th century or of the migration of the ancestor of the present houses in the 14th.

Mr. Cobden-Ramsay has also provided a second line of ancestors for the Sonpur-Patna group of chiefs by stating another legend according to which one Hamir Deva fled from Garh Shambar and established himself at Manikgarh in the hills of Khariar. He went to fight and was killed. He had seven queens, six of whom became Satis. The seventh was pregnant and found refuge in the forest between Patna and Khariar. She was protected by the aborigines of the Binjhal tribe and her son was Ramai Deva.† The uncertainty of the Rajas of Patna and Sonpur about their ancestry and their eagerness to ensure their descent from Rajput stock is proved by their inclusion of two different lines of ancestors on the same page of the account. Evidently there was some one behind one of the parties who had sufficient knowledge of ancient Indian History and Epigraphy to understand the value of the futile suggestion that Sambhal near Mainpuri was the original home of the so-called Chauhan of Patna-Sonpur and not Sambhar or Sakambhari in Rajputana. §

The claim to Rajput descent of the Sonpur-Patna family entered into a new phase in the last quarter of the century from the present day. This attempt was headed by a respectable scholar, Mr. B. C. Mazumdar, formerly a lawyer of Sambalpur and at present a lecturer in the Post-Graduate Department in Arts of the Calcutta University and a Vakil of the Calcutta High Court. Mr. Mazumdar's first work on this subject was published in 1911 and is entitled "Sonpur

in the Sambalpur tract." In Chapter VI Mr. Mazumdar says: "the legendary account of the Chohan Rajas is that one Humeru of the family of Prithviraj of Delhi, having lost his position at Mainpuri in Upper India during the time of the Mahomedan rulers, came with his queens to the borders of Patna State and established a little principality of his in that locality. How this Rajput adventurer came upon this far-off tract after travelling many hundred miles through rugged hills and dense forests is not now easy to ascertain." (p.44-45). This account differs from the previous "Informations" supplied to the compiler of the Bengal Gazetteers, of Sambalpur, and the Orissa Feudatory Tracts, published in 1909, in the fact that the pilgrim of unknown caste described by Motte in 1766 who had become a Chauhan of Sambhal near Mainpuri in Impey's report of 1863 and Grant's Gazetteer in 1870 and who had gone up at least three hundred years anterior in date than the date given by Motte, now becomes a member of the family of Prithviraja. Mr. Mazumdar perhaps does not know that the Chahamanas continued to rule over the North-Eastern portion of Rajputana after the fall of Delhi and Ajmer in 1192-93. So it became convenient to make Humeru, and Hitambar Sing, come to Orissa instead of following the fortunes of Hari Singh or Hammira I of Ranastambhapura or Ranthambhor in the Jaipur State. It also became convenient for Mr. Mazumdar through the accommodation of Messrs. Cobden-Ramsay and O'Malley to assert that Mayurbhanj and Keonjhar once acknowledged the suzerainty of the Chauhan Rajas of Patna and Sambalpur. He says on p. 48: "some old records disclose the fact that the Chauhan Rajas of Patna and Sambalpur issued orders of demand of Revenue upon some chiefs of Keonjhar and Mayurbhanj. It is to be regretted that no trace of these records can now be obtained, though they were inspected either by Sir A. Grant himself or by his responsible assistants some time previous to 1862."\* There is *no mention* of such records in the Gazetteer of the Central Provinces either in the first edition of 1863 or in the second edition of 1870. Mr. Mazumdar henceforth can only be regarded as the historiographer of the chiefs of the Patna-Sambalpur-Sonpur group of chiefs and not

\* Bengal District Gazetteer, Orissa Feudatory States, p. 23.

† Ibid, p. 284.

§ Ibid, p. 285.

\* Sonpur in the Sambalpur tract, p.

a critical scholar. The next feat attempted by Mr. Mazumdar was in 1925 in his "Orissa in the Making", published by the University of Calcutta. Here he accepts as correct the statements in the Bengal Gazetteers of 1909 and 1910 that "so early as the 12th or 13th century A. D. one Humeru of the family of the Chohan Rajputs of Mainpuri in the United Provinces came to Patna with his wife" (p. 219). The most important addition in this instalment is that "the son of Humeru born in Patna State became by his mythical powers the chief of the eight Malliks who had the government of Patna and Sambalpur in their hands and thus established the Chohan rule in the Kosala country by being installed at Gad-Sambar." (p. 220). The only proof in support of the statement which Mr. Mazumdar can quote is the acceptance of this tradition by the Maratha Rajas of Nagpur and by Major Impey. As if any of the Bhonslas or their officers were in a position to ascertain the true Rajput origin of any family! In the British period the story of Motte stands out distinctly as the only correct version of the ancestry of the Patna-Sambalpur-Sonpur group of chiefs among the number of accounts supplied to writers like Messrs. Impey, C. Grant, Cobden-Ramsay and O'Malley. Every true scholar will grieve to find the respected name of Mr. B. C. Mazumdar included in this group. The chiefs of Patna-Sambalpur-Sonpur group were descended from a pilgrim of some unknown caste who came on pilgrimage from Sambhar to Jagannath in the earlier part of the 16th century, founded a kingdom which later on became powerful and began to claim Rajput origin and who, with the help of British Gazetteer writers, have now become the agnates of Prithviraja II of Delhi and Ajmer.

I shall take only one other instance among the chiefs of Orissa, *viz.*, that of Mayurbhanj. The Bhanjas of Orissa were independent monarchs in the time of Ranabhanja I. This chief began as a semi-independent ruler sometime in the 8th century A. D. From the rank of a Ranaka he rose to be a Maharaja and his descendants ruled over almost the whole of Orissa from modern Mayurbhanj to the Gumsur Taluka of the Ganjam-Berhampur district of Madras. Many chiefs of Orissa still call themselves Bhanjas and rule over many of the Garhjat States and Zamindaries. The present chiefs of Mayurbhanj, instead of claiming descent

from the ancient Bhanja kings of the inscriptions, started a new theory about their descent in the British period. Evidently the Oriya "*Chhamakarana*" of Mayurbhanj and the allied group of chiefs were neither so intelligent nor so forward as those of the so-called Chauhan chiefs of Patna-Sambalpur-Sonpur. The theory they started was very fallacious and therefore it immediately became open to attacks of the writers of their opponents. Mr. Mazumdar says: "it is narrated that a son of a celebrated Man Sing of Jaypur in Rajputana came to Puri and got the zemindari of Hariharpur on marrying a daughter of the then Gajapati Raja of Puri and that subsequently the eldest son of this adventurer became the ruler of the northern half of the State and the second son became the proprietor of the southern half, which developed into the State of Keonjhar. It is also stated that Jay Sing after the acquisition of Hariharpur conquered Mayuradvaja, then holding the Gadi at Bamanghati in the western part of the State, and thus effected a territorial extension.

The new ruler after this acquisition of territory assumed the surname of Bhanja as a measure of policy. The absurd dates recorded in the family annals may be wholly disregarded, as the Temple of Jagannath and the progenitors of the Gajapati Rajas were not in existence earlier than the middle of the 12th century A.D." (pp. 119-20)." The statements of Mr. Mazumdar are perfectly correct. In Mr. Cobden-Ramsay's Gazetteer of the Feudatory States of Orissa it is stated that "the Mayurbhanj State was founded some 13 hundred years ago by one Jai Sing who was a relative of the Raja of Jaipur in Rajputana. Jai Sing came on a visit to the shrine of Jagannath at Puri and married a daughter of the then Gajapati Raja of Orissa and received Hariharpur as a dowry. Of his two sons, the eldest Adi Sing, held the Gadi of the Mayurbhanj State. The Annals of the Mayurbhanj Raj family, however, say that Jai Sing came to Puri with his two sons Adi Sing and Jati Sing, the elder of whom was married to a daughter of the Puri Raj." (p. 239). The Rajputs were not in existence as a generic clan in the 6th century A.D. and the Kachhwaha State of Dhundhar, Amber or Jaipur was not in existence at that time. Therefore the, "information" supplied to the compiler of the Gazetteer was totally wrong. The attempt of the modern chiefs with the affix Bhanja of Orissa can, therefore,

be regarded only as a very ill-conceived attempt to obtain Rajput ancestry. The "Chhamkaran" of the Mayurbhanj State was not equipped in Rajput history or ancient Indian chronology and therefore, he made statements to the compiler of the Gazetteer which would make any other man blush in the 20th century.

What, then, is the real origin of these claims to Rajput ancestry on the part of the chiefs of Orissa? Vizianagram is certainly not in Orissa but I have included it within this enquiry because it fell within the zone of influence of Orissa up to 1550 and in the southernmost limit on the eastern coast within which Rajput origin is claimed by Indian chiefs. In all three cases we find that a date is claimed for the migration when the Rajput had no existence and when the migration could not have taken place. The connected circumstances are such as to make the migration theory absolutely improbable. In the case of Patna only persistent and intelligent attempts have been made by State officials and state historiographers to make the claim more acceptable in the light of modern research, but older records of

English writers and modern discoveries in ancient Indian chronology have proved these claims to be entirely false. The only cause which I can assign for this craze for Rajput origin is the preponderance of the Rajputs as warriors and mercenaries in the 17th century when under the Mughals they spread their fame from Balkh to Assam and from Kashmir to Ahmadnagar. Rajputs of Malwa entered the service of the Sultans of Ahmadnagar and Golkonda and there was a rush for Rajput ancestry all over India even on the part of princes whose blood was blue when the Agnikula Rajput was a barbarian clothed in his war paint. The real origin of the Bhanja chief of Mayurbhanja is now being recognised by critical scholars like Rai Bahadur Ramaprasad Chanda\* and Rai Bahadur Hira Lal.† We must close our enquiry regarding the Rajput origins of Orissa at this point. And at a subsequent date we must take up the Rajput origins in Berar and the Maratha country.

\* *Annual Report of the Archaeological Survey of India, 1922-23, ; and 1923-24.*

† *Epigraphia Indica Vol. XVIII. p. 290.*

## PLUCK OR TIMIDITY

By J. L. SATHE I.C.S.

IT is a great puzzle to many that whereas Hindus are capable of the most heroic deeds, including the most supreme sacrifice, viz, that of one's life, they are seen to give way often to ludicrously inferior antagonists even in the most common-place altercations of everyday life involving physical violence. The stories in the Puranas of Kings' surrendering Kingdoms for a word or for the satisfaction of their elders' whims or of a son's giving up his youth so that his father might be rejuvenated again, are not totally absurd myths, but illustrate a true characteristic of the Hindu race. A Hindu when his sentiments are roused is capable of making any sacrifice. Even now thousands of Hindus may be seen any day in India literally courting death, or torture or poverty, or imprisonment, or disease, in

fact any evil of whatsoever magnitude, out of sheer sentiment, affection, obedience, or duty, as the case may be. But when it comes to a question of blows, however light they may be, or whatever the odds in his favour may be, the Hindu instinctively turns away from them. It may be that he will return and put up a brave fight, braver than any one else in the same position may be capable of doing. But his first instinct is to avoid all fight and to give in to every show of force. Very often this first surrender seals his fate and he has no second chance to retrieve his mistake. Occasionally he gets an opportunity to retaliate and to get into his own.

It cannot be denied that the average Hindu is not politically minded and does not at all desire to rule himself or his country. In the old past he was ruled by a small

class of his own people, viz., the Kshatriyas, and later when they succumbed to internecine feud, and the superior prowess of foreigners he was quite content to be ruled by the latter. All that he longs for is like the herbivorous wild beasts of the forests to be let alone with his family to eke out his life in peace and passivity. He must exert himself to cultivate land because he must eat. He must eat because it is ordained by nature that he must do so in order to live. He would even fain not to eat at all in order to avoid having to exert himself and at best he will exert only just enough to keep body and soul barely together. You may call this laziness if you like, but nature does not prompt a creature to exert itself more than is necessary for the struggle of existence. Even a tiger will not roam about killing animals simply for the fun of it or for terrorising others. He lies down and has rest after he has had his fill and will not get up again until he is again hungry. It seems to be the very law of nature that creatures should merely subsist and procreate and should exert themselves only so much as is necessary for the above purposes. The desire to adorn one's self, to gather things round oneself or to exercise power over others merely for the sake of authority or dignity seems to be against instinct and alien to nature. In this respect, the average Hindu is therefore more akin to nature than the other races. He may stand up when he or his family or his belongings are attacked and then like the sambhur or bison at bay he may be very ferocious. But he requires a conscious effort to rouse himself to fight. His instinct is to avoid a fight and to fly from danger. It is possible that this was the instinct of all human races in the beginning and that the present craze for power, for luxury and wealth is an unnatural craving subsequently acquired. But the fact is that this craving is to be found amongst the Europeans as well as Muhammadans, with the result that they have been able to aggrandise themselves at the expense of the Hindus and other similarly minded people. It will be an interesting study in ethnology to ascertain in what races and nations and to what extent this spirit of self-aggrandisement is present.

The blame for this passivity of the Hindus is often laid at the door of their religion, which enjoins contentment. But what is religion? It is merely the creation

of the best thought in a nation. So ultimately the blame for this defect or virtue of the Hindus—from whichever point of view you may look at it—comes to their own nature. The doctrines of contentment, passivity, future birth, unreality of this world, asceticism, "chaturvarnashram" etc., took root and flourished among us because they found fruitful soil there. These doctrines were not imposed on the Hindus by any outside agency and the nation as a whole has not been inveigled or constrained to accept them, involving as they do the relegation of the majority of the population to dumb servitude or to timid trade and commerce entirely at the mercy of the ruling minority. When the latter could not withstand the onslaught of more aggressive foreigners, the whole nation sank into servitude practically without a murmur.

This does not mean that the Hindus are morally or mentally cowards; for cowardice is different from timidity. On the other hand, they are capable of making a stand against the heaviest odds in the face of practically certain defeat, when they are morally convinced that it is right to oppose. This explains the innumerable heroic deeds performed by the Rajputs and other castes and recorded in history. This explains the "Jauhar" performed by Rajput wives and the practice of *sati* so common when the British came here. This explains the innumerable deeds of heroism and self-sacrifice described in the *Puranas*. This also explains the phenomenal success of Mr. Gandhi's passive resistance movement. But by instinct the Hindu will try to avoid all strife and danger. His hand will not rise automatically to strike another, be he even his assailant and enemy. Nay, it will not rise even to give the "coup de grace" to a dying animal to end its agonies!

That the organisation of Hindu society whereby the majority are content to be ruled was not imposed from outside but was entirely in consonance with the instincts of the Hindu race is proved by the fact that it has subsisted for so many thousands of years in spite of its being the cause of its (race's) practically perpetual servitude. For, in this world which is becoming increasingly small for the size of its population, no nation can hope to be left alone for long. Even the harmless animals of the wild forests have not been left alone but are gradually being exterminated. So how

could the Hindus be expected to be allowed to remain in perpetual enjoyment of such a beautiful and desirable continent as India? Consequently, the Huns, the Greeks, the Scythians, the Mohammedans and the Europeans all came in their turn and established their sway over the docile and unopposing Hindu. And yet the Hindu social organisation held together! The Kshatriyas and Brahmans, themselves the helots of the foreigners, still continued to have their own helots, viz., the Shudras and the untouchables. But with the coming of the Europeans there is a change. No doubt, they too like their preceding invaders imposed their sway over the Hindus. But their attack against Hindu thought was more formidable than the attacks of their predecessors, the Mohammedans. The Huns and Scythians did not count at all, as they themselves succumbed to the enchantment of the Hindu thought. And so gradually and at first imperceptibly, the western ideas began to infiltrate into the minds of the people and to alter their very nature. That is why the old theories of predestination, contentment, avoidance of action, contempla-

tion, etc., are now appearing puerile and childish to many of us. That is why the Shudras and untouchables are now dissatisfied with their lot, and that is why movements like the anti-Brahman movement, simply unthinkable a few years ago, now flourish. That is also why the Hindu-Mohammadan dissensions are now so acrimonious. Many Hindus no longer submit now to any aggression and some of them even show aggressiveness themselves.

The future will show whether this change is for the better or worse for mankind as a whole; for, it is sapping the foundations of our beliefs and religion, the very superiority of which over other faiths arises from its affinity to nature, its let-aloneness, its peacefulness, its idolization of contemplation, its asceticism, its theory of *Karma*, its tolerance, in short its preaching of *सत्* in preference to both *रज* and *तम*. For the present at any rate the change seems to have been prompted by the law of self-preservation and the survival of the fittest, as the example of even the wild beasts shows that the docile and meek and helpless species are apt soon to be exterminated.

## RECRUITMENT OF THE CIVIL SERVICE

By NARESH CHANDRA ROY, M.A.

*Lecturer, City College, Calcutta*

THE recruitment of the Civil Servant constitutes an important problem of government to-day. Upon his integrity and efficiency depends largely the excellence of an administrative system. His ability, his sense of responsibility, and his devotion to duty, all go to make up the character of a government. It is only natural, therefore, that all reasonable attempts should be made to invite the best talent of a country to the Civil Service. All appointments should be made on the principle of "career open to talent." Before the fifties of the last century, however, the patronage system, which is the very antithesis of this principle, was universally in the ascendant. Both in Europe

and across the Atlantic, offices were distributed only among the friends and relatives of the people in power. In England, this use of patronage was the most handy means of conciliating the supporters either in the constituencies or in the House of Commons.<sup>1</sup> Lower grade offices were generally used in influencing elections in particular constituencies while the higher-grade and the well-paid posts were usually reserved for the worthless cadets of the ruling families.<sup>2</sup> This system of jobbing practically "loaded the Civil Service with incompetents, who could not be got rid of, lest their patrons should lose votes."<sup>3</sup> This almost hopeless condition of the public service in Britain

had, however, one saving feature about it. Although an appointment was made on the principle of party-favouritism, a person, once appointed, was not ordinarily removed on the turning of the political wheel. He remained in office generally for life. Removal for partisan motives could never be a general practice in England.<sup>4</sup>

In America, however, a system, more vicious still, gradually came into being. "To the victor belong the spoils" became the leading doctrine of politics in the U. S. A. A long tenure of office also came to be looked upon as detrimental to good public service in a democratic country. Every man must have a chance to serve his country in some public official capacity. "Rotation in office," therefore, caught the imagination of the people. However capable, a man might prove to be in his office, and however, valuable an asset his experience might be to the department, he must not stick to the position as a permanent incumbent. He must make room for others who would be waiting for the sweets of office which he had enjoyed so long. Every four years after a presidential election, America witnessed, as a matter of course, a general sweep of the men already in office and the installation of new men in their stead.<sup>5</sup> This practice vitiated the American public life for long, nor has it yet been completely eradicated. The system of rewarding the party workers and supporters with a public office degraded the politics of the country and corrupted the administration. In an atmosphere of constant wirepulling and canvassing for the "spoils," efficiency and honesty of the civil service were absolutely irrelevant and out of the question.<sup>6</sup> Men were put into a job, not that they were fitted for it, but that they must be rewarded with it at any rate for the service they had done to the party.

In Canada also, a similar political principle was for long in the ascendant. "We must support our supporters"—was the Canadian counterpart of the American maxim, "to the victor belong the spoils."<sup>7</sup> And with the turning of the wheel of party politics, the administrative departments were, much often, absolutely denuded of their old incumbents and packed with the supporters of the new party in power.<sup>8</sup>

While this patronage system was a part and parcel of the public life of the leading states of the modern world, the East India Company in this country could not be

expected to forego this divine right and launch upon a new method of appointing its Civil Servants. The Company was for long only a body of merchant-adventurers; its servants accordingly were appointed like those of any other trading company. The same practice, however, continued to be followed even after it became the arbiter over vast territories. After the battle of Plassey, its political importance came to overshadow its commerce and by the year 1772 it was compelled to assume the direct administration of some provinces in India. Its agents were all on a sudden transformed into public officials and were called upon to discharge public administrative duties. But even after this revolution in the real status of the Company's officers, their recruitment still continued upon old principles and methods.<sup>9</sup>

It was always a custom with the Company to send out men, very young in age, to this country. Men advanced in age and settled down to some occupations in their own country, would not either consent at all to come over to India or insist on such terms as would not suit the Company. Besides, younger men only were likely to adopt themselves to the Indian atmosphere and environment. Older people would lose the pliability of their character and temper and feel out of element in an alien atmosphere. The practice of sending out only young boys to India was, therefore, continued. And what is more, it was regularised and sanctified by parliamentary statutes. Within these restrictions of age-limits, the Company could appoint any person to its service in India.<sup>10</sup> Educational qualification was, really speaking, no essential condition for an appointment to a writership or cadetship. Relatives and friends, whatever might be their academic status, were ship-loaded to India to administer the Company's possessions. At the start of the last century, Lord Wellesley, the newly appointed Governor-General, felt the anomaly of this position of the Company's officers. They were called upon to discharge highly responsible duties. They were to shoulder the most weighty of administrative burdens. They were to apply themselves to work that demanded a high amount of brain power. But their general and special training was not equal to the task they were to fulfil. The Governor-General accordingly adumbrated a scheme for starting a college at Calcutta, where all the Company's recruits, on their first arrival in this country, would take a comprehensive training in liberal

Arts and pursue a course in oriental studies. The Company's authorities in England, however, turned down this far-reaching plan and only consented to maintain at Calcutta an institution purely for Indian studies.<sup>11</sup>

But although the broad plan of Wellesley did not appeal to the court of directors, they could not resist the demand for a better training of their nominees. In the year 1806 they started a college at Hailebury, some miles off from London. The young men, nominated to the covenanted civil service in India, had all to undertake a systematic course of studies in this institution. And no one was given the appointment unless he had passed four terms at the college.<sup>12</sup> The training at Hailebury was quite comprehensive and all-sided. They got acquainted with the broad principles of European Arts and Sciences and at the same time acquired physical and athletic habits which stood them in good stead out here in India.<sup>13</sup> Besides, "the spirit of camaraderie which it (Hailebury) fostered"<sup>14</sup> contributed a good deal to the enjoyment of their official life in this country. "Hailebury formed a tie which the vicissitudes of official life could never break."<sup>15</sup> But "this strong esprit de corps had its drawbacks. The interests of the country were too often postponed to the interests of the service." The Haileburians came out to this country in an organised band with almost the attitude of the officers of an army of occupation. They looked upon themselves as the representatives of a superior civilization and a governing people. Their authority was hence to be undisputed and their methods of administration infallible. Their attitude came to be dictatorial, and the extreme aggressiveness and haughtiness, which are associated even to-day with the Indian Civil Service, are really the legacy of the Haileburians. This spirit of hauteur and stiffness was not only fostered by the congenial atmosphere of Hailebury but also by the environments and the traditions of the families from which they come. During their regime, the covenanted civil service really constituted "that sacred college of sons and nephews."<sup>16</sup> Only young men, saturated with Anglo-Indian ideas and brought up in Anglo-Indian traditions, could enter the Indian Service. They looked upon India as their birthright and developed a narrow outlook towards Indian affairs.<sup>17</sup>

The Charter Act of 1833 completely broke the monopoly of the Company's trade in the

East and henceforward it simply remained a "patronage bureau."<sup>18</sup> The attention of the public now came to be more persistently drawn to this anomalous situation, and an agitation was set on foot to take away this patronage from the clutches of the Company. The sweets of India office which had so long been enjoyed by a few Anglo-Indian families would now be made accessible to the nation at large. Accordingly twenty years later, when the Charter came to be renewed in 1853, the Directors of the Company were divested of their Indian patronage. A committee was appointed forthwith with Lord Macaulay as the chairman. Of the other members, Benjamin Jowett, later the Master of Balliol, was the most distinguished. This Committee was to draw up a detailed scheme for the future recruitment of officers to the Indian Civil Service. It supported the principle of open competitive examination as the exclusive channel of recruitment. "Hitherto the admissions have been given by favour", observed its Report, "They are henceforward to be gained by superiority in an intellectual competition."<sup>19</sup>

The principle of competitive examination as a method of recruiting public servants, has never been given a unanimous support by the public. Many would point out that this system would encourage cramming in the candidates and bring into the public service only the most efficient and successful of the crammers.<sup>20</sup> The general ability and true fitness for work of the candidates would not be properly judged by this method. It is, of course, very difficult to judge to-day as to who would make a successful officer in the future. But it can be presumed at the same time that a young man who has carried off the prizes at the School and the College, who has displayed so far the greatest amount of acuteness and industry would also maintain his calibre and ambition in the public service. Most of the luminaries in the Houses of Parliament, at the Bar and at the Bench were highly distinguished in their academic careers. The foundation of their future was laid at the school and the University. Their noble ambition and high aspiration were stirred and shaped in these institutions. It was here that their habit and character were formed. It can be easily expected, therefore, that those who have marked out their name at the school and the University and have now, by dint of their merit and industry, come out

successful in the competitive examination, will also impress their personality upon the public service.<sup>21</sup>

The system of competitive examination also fits in with the ideals of democracy. It ensures the recruitment of the most talented of the candidates, no matter from which rung of the social ladder they may have come. It upholds the principle of "career open to talent" "which is the essence of democracy, as patronage and favour due to connexion are the essence of oligarchy."<sup>22</sup> In fact, when all points of view are taken into consideration the conclusion becomes irresistible that competitive examination is the best channel of recruiting the public servants.<sup>23</sup>

"Competitive examinations, however, may be applied in two different and quite distinct ways : they may be used to ascertain ability of a general nature or ability of a special nature."<sup>24</sup>

For, quite a long time past, both the U. S. A. and Canada have revolted against the patronage and the spoils system which got such a strong foot-hold in those countries. And as a counterblast to this obnoxious practice of patronage, the system of competitive examination has been accepted, universally in Canada, and partially in the U. S. A.<sup>25</sup> But in both these countries, the object of the competitive examination is only to discover the immediate fitness of the candidates for the work they are expected to do. For, almost every vacant post a separate examination is held to "test the peculiar requirements that may be necessary in the office".<sup>26</sup> The candidate who is able to satisfy best the examiners with regard to the nature of his immediate duty must be appointed to the post. He may have somehow crammed the details of the Postal Guide and Postal Law, but otherwise may lack altogether intellectual alertness and general culture ; but still he will be given a postal appointment to the exclusion of a candidate that may not have been able to pick up the details of the guide but may otherwise possess capacity and initiative. This system is, on the face of it, defective and unscientific. It ignores the fact altogether that an officer once appointed will not be required to do the same duty throughout his career. The one routine business for which he prepared himself at the moment of his appointment is not to be discharged by him throughout his official life. As a matter of course, he must expect to go over to a

responsible position that will call for tact, initiative and the higher powers of the mind. But unless he has a thorough general education, keen intelligence and a capacity for rapid assimilation and adaptation, he will be quite out of element in his new role. In fact, in any career that involves responsible administrative work, this system of recruitment by testing only the immediate fitness of the candidates is absolutely at fault. And Macaulay's Committee on the Indian Civil Service was quite right in brushing aside all questions of immediate fitness and putting all the emphasis upon the general information and culture of the candidates. The Report observes—

"It is undoubtedly desirable that the Civil Servant of the Company should enter on his duties while still young ; but it is also desirable that he should have received the best, the most liberal, the most finished education that his native country affords. Such an education has been proved by experience to be the best preparation for every calling which requires the exercise of the higher powers of the mind... We believe that men who have been engaged, up to one or two and twenty, in studies which have no immediate connection with the business of any profession, and of which the effect is merely to open, to invigorate and to enrich the mind, will generally be found, in the business of every profession, superior to men who have at eighteen or nineteen, devoted themselves to the special studies of their calling. The most illustrious English jurists have been men who never opened a law book till after the close of a distinguished academic career nor is there any reason to believe that they would have been greater lawyers if they had passed in drawing pleas and conveyances the time while they gave to Thucydides, to Cicero, and to Newton. The duties of a Civil Servant of the East India Company are of so high a nature that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding should precede the special education which must qualify him to despatch the business of his *Cutchery*."

According to the recommendations of this Report the competitive examinations for the recruitment of the Indian, British and Colonial Civil Servants are all held to test only the general capacity and the intellectual calibre of the candidates.<sup>27</sup> The special training for immediate duty begins only after the candidates have been selected through the channel of this rigid intellectual test. It is now admitted on all hands that this principle is quite scientific. It is easy enough for an alert and well-stored mind to pick up the special requirements of an office at a short notice. An officer, who has a thorough grounding in some branches of liberal arts

and sciences, who has a disciplined intellect and a sharpened common sense, can in a short while adapt himself to the requirements of the balance sheet or affairs of local self-Government.

Now, although recruitment to the Indian Civil Service continued to be made in England through this channel of open competitive examination, all demands of Indians for holding a similar and simultaneous examination in India were brushed aside for a considerable period of time. It was a very difficult job for Indian candidates to cross the seas and sit for the competitive examination held six thousand miles off in London. The agitation, however, bore no fruit. It was pointed out on behalf of the Government that, although the principle of competitive examination as a method of recruiting public servants quite fitted in with British conditions, the Indian atmosphere was too uncongenial for it.<sup>28</sup>

University life in England was favourable to the all-round development of manhood. It not only catered to the intellect, but it helped the strengthening of character and the formation of the physique. Intellectual, mental and bodily vigour was developed all together. Young men, therefore, who had the advantage of training in these universities, and who now stood the test of the open competitive examination and came out to India as Civil Servants were, as a matter of course, expected to possess not only the intellectual calibre, but also the physical vigour and dash which would be called for so much in the public service. Besides, the corporate life of a British University which blunted so much the angularities of man and fostered in him an attitude of give and take, was a most important factor in the training of the young men now entering the Indian Public Service. The Indian Universities, however, were very poor imitations of the sister British institutions. Corporate life was ill-developed or absolutely undeveloped. Physical training went by default. Only the intellect was somehow cared for. Under these circumstances, it was out of the question that young graduates of these Universities would prove to be successful in administrative work, simply because at the age of 21 or 22 they stood an intellectual test.<sup>29</sup>

Besides, all the classes and groups of the Indian people had not taken kindly to University education. The Mahomedans were

simply lagging behind. And of the Hindoos, too, only some particular classes were taking advantage of western education. Hence even if the open competitive examination which was looked upon in the West as the hand-maid of democracy and equality, was introduced in India, it would not be able to create an opportunity for all classes and creeds; only some particular groups would profit by it.

The situation has changed considerably since the above view was maintained and the stronghold of higher education has been stormed by members of all communities alike. To meet the new circumstances a competitive examination has been held in India since 1922 for the recruitment of some officers to the Indian Civil Service. This competition is limited to the Indian candidates alone. But the competition is not an open one as in England. It is limited to the candidates accepted by the Public Service Commission on the recommendation of the different provincial Governments. And the provincial Governments do not recommend the candidates simply with an eye to their physical and intellectual qualifications. Political considerations come in at once. And, as could be only expected, candidates academically distinguished and physically fit, have been in many cases left out of the examination arena for grounds not adduced. This has taken away considerably from the efficacy of the competitive system. Competition loses much of its force if it is not an open one. The principle of Competitive Examination has been devised only to bring into the public service the best available talent of the country. If, however, just at the outset, many of the gifted candidates are shut out altogether, its object gets at once defeated. It is high time, therefore, that the authorities should go the whole hog and throw open the doors of the examination to all who are physically fit and academically up to the mark.

1. See Ramsay Muir—*Peers and Bureaucrats*, pp. 32-35.

2. Later on when all other departments accepted the principle of competitive test for appointing their officers, the Foreign Office stuck to its old gun and as such it was described by John Bright as the "out-door-relief department of the English aristocracy." See Laski—*A Grammar of Politics*, p. 398.

3. Ramsay Muir *Peers and Bureaucrats*, p. 35.

4. See A. L. Lowell—*The Government of England*, Vol. I, p. 153.

<sup>5</sup>. See Bryce—*The American Commonwealth*, Vol. II, pp. 132-34.

<sup>6</sup>. "The spoils system...has been for seventy years the most potent of all the forces tending to bring about the degradation of our politics. No republic can permanently endure when its politics are corrupt and base, and the spoils system, the application in political life of the degrading doctrine that to the victor belong the spoils, produces corruption and degradation." See Theodore Roosevelt *Administration Civil Service* (1902), p. 5.

<sup>7</sup>. See R. M. Dawson—*The Principle of Official Independence*, p. 90.

<sup>8</sup>. *Ibid*, p. 91.

<sup>9</sup>. See A. L. Lowell and H. M. Stephens—*Colonial Civil Service* (1900), pp. 7-8.

<sup>10</sup>. C/Statutes 24 Geo. III, C 25 Secs. 42, 43, 63, & 33 Geo. III, C 52, Sec. 56, 57 See Lowell and Stephen—*Colonial Civil Service* (1900), pp. 8-9.

<sup>11</sup>. See Peter Auber—*An Analysis of the constitution of the East-India Company* (1826), pp. 165-166.

<sup>12</sup>. This was demanded by the statute of 1813. See Auber, p. 626.

<sup>13</sup>. See Sir George Trevelyan—*The Competition-Wallah* (2nd Edn. 1885).

<sup>14</sup>. Lowell & Stephen—*Colonial Civil Service* (1900), p. 308.

<sup>15</sup>. Trevelyan—*The Competition-Wallah* (1885), pp. 6-7.

<sup>16</sup>. Sir William Hunter—*India of the Queen and other Essays* (1903), p. 28.

<sup>17</sup>. Sir George Trevelyan—*The Competition-Wallah*, pp. 12-13.

<sup>18</sup>. "The East India Company after 1833 became solely a patronage Bureau". Lowell and Stephen, *Colonial Civil Service*, p. 216.

<sup>19</sup>. See the Appendix A in Lowell and Stephen *Colonial Civil Service*, pp. 77-78.

<sup>20</sup>. Ramsay Muir *Peers and Bureaucrats* (1910), p. 44.

<sup>21</sup>. C "Look at every walk of life, at this House, at the other House at the Bar, at the Bench, at the Church, and see whether it be not true that those

who attain high distinction in the world were generally men who were distinguished in their academic career. Macaulay in the House of Commons in 1833, see *Life and Letters of Lord Macaulay* by Sir George Trevelyan, p. 585, Again "the ablest man who ever governed India was Warren Hastings, and was he not in the first rank at Westminster? The ablest Civil Servant I ever knew in India was Sir Charles Metcalfe, and was he not of the first standing at Eton? The most eminent member of the aristocracy who ever governed India was Lord Wellesley. What was his Eton reputation? What was his Oxford reputation?" in 1853 *Ibid* p. 590.

<sup>22</sup>. Ramsay Muir *Peers and Bureaucrats* (1910), p. 43.

<sup>23</sup>. Sidgwick *Elements of Politics*, pp. 392-394.

<sup>24</sup>. Dawson—*Principle of Official Independence*, p. 79.

<sup>25</sup>. The first step towards this reform in the U. S. A. was taken in 1883. See Bryce—*The American Commonwealth*, Vol. II, p. 139. In Canada there was no doubt a movement towards Civil Service reform since 1857 but a sure step was taken only in 1918. See Dawson—*Principle etc.* pp. 74-75.

<sup>26</sup>. Dawson—*Principle of Official Independence*, p. 84.

<sup>27</sup>. See Lowell—*The Government of England*, Vol. I, p. 159.

<sup>28</sup>. See the *Public Services Commission Report* (1886-87), p. 40.

<sup>29</sup>. "Although this system has, on the whole, worked well with Englishmen, it is open even with them to objections and draw-backs, and to think of applying it to the natives of India is nothing less than absurd. Not the least important part of the competitive examination of the young English man was passed for him by his forefathers, who, as we have a right to assume, have transmitted to him not only their physical courage but the powers of independent judgment, the decision of character, the habits of thought and generally those qualities that are necessary for the government of men." Sir John Strachey—*India : Its Administration & Progress*, p. 544.

## THE SNATAKS OF GUJARAT VIDYAPITHA

By DILKHUSH B. DIVANJI

THE Non-co-operation movement of 1920-21 gave birth to many national educational institutions. The Gujarat Vidyapitha is one of them. It was established in November 1920, and the inauguration ceremony was performed by Mahatma Gandhi. Seven years have rolled away and the stirring days of 1920-21 have also passed away. But the Gujarat Vidyapitha still holds its own

against heavy odds. The fall in the number of students in the Vidyapitha may at first seem disheartening; but numbers alone do not constitute the strength of an institution. We have to judge the value of the Vidyapitha by the quality of the students it has turned out. The latest figure shows that till now the Vidyapitha has turned out 271 Snataks (graduates). Two years ago the Snataks of

the Vidyapitha formed themselves into 'a Snatak Sangh' (graduates' association). The Sangh is still in its infancy and hence it has not yet chalked out definite lines of work. But as a preliminary steps to its wider activities the Sangha has collected very valuable information regarding the activities of Snatakas who have left the Vidyapitha.

The Sangha has only recently published a report of its inquiries in this direction. The information published in this report throws a flood of light on the quality of the Snatakas turned out by the Vidyapitha. The main charge against National Educational Institutions is that they do not open out brilliant "careers" for the Snatakas turned out by them. If the term "career" carries with it a comfortable and convenient life that expresses its value merely in Rupees, Annas and Pies the Gujarat Vidyapith has to plead guilty to the charge. But if the justification of a National Educational Institution is to be measured by the "career" it has opened for National service, the Gujarat Vidyapitha may well claim to have inspired its Snatakas with a real craving for National Service. The informations collected by the Snatak Sangha bears eloquent testimony to the spirit that is working behind the Gujrat Vidyapitha. The work that is being done by the Vidyapitha deserves a wider publicity, because it will show to impartial observers the valuable constructive work done by the non-co-operating students of the National Universities in India.

Out of the 271 graduates the Sangha was able to get the needed information from 82 graduates. The Sangha analysed informations received from these Snatakas, and published it in the form of a very valuable pamphlet. The Snatakas were asked to give the whole story of their activities since they joined Gujrat Vidyapitha; and hence we are able to know almost everything about them.

The critics of the Non-co-operation movement have always argued that the response given by the students to the call of Mahatma Gandhi proceeded mainly from the working up of the emotions and sentiments of the impressionable youth. There is some element of truth in this remark, but we must also know the other side of the picture. In answer to the question as to the real motive that impelled them to join the Vidyapitha, the Snatakas have given various replies. An analysis of these replies, gives us the following figures;—

Disgust for the present system of education and a real craving for National Education ...	10
Faith in the efficacy of the Non-co-operation movement ...	10
Political ferment ...	33
In response to the call of the Nation ...	11
At the inspiration of their relatives ...	6
Sentimental enthusiasm ...	12

82

The report has published extracts from the replies in support of this analysis and some of them are worth reproduction. One Snatak writes:—

"Non-co-operated, because could not control myself. My family was against it but relying on my strength, launched in the movement. Knew at that time that it was a leap in the dark, but was fired with the zeal of sacrificing my life to free the Nation from its slavery."

Another Snatak writes:—

"Realized even at that time that it was a sin to remain in the Government School. Have still retained the same belief. Did not mind loss of education. Only wanted to be away from the sin. Stone-breaking in the streets considered preferable to this sin. Truth of the remark realized even now. If unable to do more, this opportunity of flying away from the sin was eagerly welcomed. Hence non-co-operated."

A third Sanatak writes:—

"Many considerations impelled me to boycott the college; but did not do for one month. Waited for one month to convince myself 100 per cent of the necessity of the step. This precaution was found necessary to avoid future repentance."

Some students left the college to do National Service: "Service of the Mother-Land—the chief Motto."

These extracts tell their own tale. They at least show the real *stuff* of some of the students who joined the Vidyapitha. They were really inspired by high ideas of National Service, and if that is a sentiment one must remember the pregnant remark made by Napoleon that the great movements of the world are always based on sentiment.

With the Vidyapitha began its chequered career. The students joined the Vidyapitha not to spin out brilliant academic careers but to qualify themselves for National Service. The Vidyapitha tried its best to mould these students into National servants. The work of the Vidyapitha is to be tested not in the scales of the numbers and examination results; it is to be judged by the quality of Snatakas, it has turned out. The pamphlet gives very valuable information. The present activities of the Snatakas and their ideals are analysed and we find that

out of 82 Snatakas who had sent in their replies 38 are working as National servants in the different fields of National activities. Educational institutions :—

Gujarat Vidyapitha	...	...	9	
National Schools	...	...	21	30

Work for the submerged classes :—

Untouchables	...	...	2	
Bhils	...	...	2	
Kali-paraj	...	...	2	
Mill-hands	...	...	2	8

38

These figures bear an eloquent testimony to the spirit which has inspired these Snatakas to devote themselves to the service of their country. After the report was published some more Snatakas have gone to the villages as National servants. The various Ashramas and schools where these Snatakas are working, have been satisfied with their work; and they always look to the Vidyapitha whenever they are in need of more workers.

As regards the ideals that still inspire these Snatakas, the report has published certain extracts from the replies received by them on the subject. Almost all the Snatakas have expressed in unmistakable terms that their goal in life is National service. The different forms which this service may assume may vary with the attitudes and circumstances of the Snatakas. Analysis of the extracts regarding their plan of work gives us the following fields of national service chosen by various Snatakas.

1. Service of the poor and the fallen.
2. National education.
3. Khadi work.
4. Village work.
5. Agriculture (free from government control)
6. Industrial uplift of the Nation.

Some of these extracts are noteworthy :—  
One Snatak writes :—

"A real service to humanity, no show, no roughness, a sense of duty and thoughtfulness around, hearing and teaching. Apart from the hum-drum of life, but not running away from it."

That non-co-operation with the 'Satanic Government' is an eternal principle with certain Snatakas will be clear from the following reply :—

"I will not be actively connected with any institution connected with or controlled by the Government."

Some Snatakas want to be ideal businessmen and "do their best to prevent the export

of raw materials from India." Those who have studied science in the Vidyapitha are eager to utilize their scientific knowledge in the service of society by starting small industries like soap-making, colour-manufacturing and so on.

Some critics of the present National Educational Institutions allege that the spirit of non-co-operation is dying and that the students turned out by the Vidyapitha are losing their faith in non-co-operation and National Education. The report gives a fitting reply to these critics when it shows that out of 82 Snatakas who have sent in their replies, 54 have reaffirmed their complete faith in the programme chalked out by Mahatma Gandhi. One Snatak writes :—

My faith in Non-co-operation and National Education is as firm as before. Non-co-operation has succeeded in effecting a psychological revolution in the minds of people. The present need of the country is a psychological revolution in the outlook of the people. Non-co-operation has proved a very valuable and effective weapon to bring about such a revolution. But this non-co-operation does not exclude the Charkha. Only that activity that centres round the Charkha can be called an activity of non-co-operation."

As regards National Education another Snatak writes :—

"National Education has rendered invaluable service to the country. It will continue to do the same in future. Even if the National University is closed, its spirit will continue to work in different forms. If we want to live as a Nation we must continue National Education in one form or the other."

The critics may still argue that these are mere words but to show that these ideals of Snatakas have moulded their life, the report gives useful figures regarding the spread of khadi and the wheel among the Snatakas. If our social circumstances prevent the Snatakas to translate all their ideals in practical service, khadi and the wheel are the least that they can do for their country. They represent the living symbols of their higher ideals. Fortunately, those who always put on hand-spun and hand-woven khadi are not few. Out of the 82 Snatakas 56 habitually wear pure khadi. As regards regular spinners the figures are not so satisfactory.

1. Regular spinners for one hour	5
2. " " or more everyday	10
3. " " half-an-hour	9
4. " " or more everyday	0
5. Irregular spinners	9
6. Non-spinners.	49

If one carefully goes through the report published by the Snatak Sangha he will find that the Snatakas of the Gujarat Vidyapitha at least have rendered good account of their work after their graduation.

But the real test of the spirit which works behind the Vidyapitha came, when recently Gujarat was over-run by unprecedented floods that devastated the garden of India, and rendered thousands of its people homeless and penniless. We may not underestimate the splendid work of relief done by other volunteers (who again were mostly the followers of Mahatma Gandhi), but the work done by the students and Professors of the Vidyapitha in Dholka and the surrounding places have earned the admiration of all. When the floods came, the academic year of the Vidyapitha was in full swing; but the regular literary courses were postponed, and the students went out in haste to the flood-stricken area to help the unfortunate victims. They did not in the least hesitate to act as ordinary scavengers even, and wading through deep waters they cleared the dirt of the villages. The Vidyapitha

may become a laughing stock of the critics for the steady decrease in the number of its students year by year; but if service and spirit of love constitute real education, the Vidyapitha may not despair of its achievements even if the number goes on declining. The Vidyapitha may not have opened brilliant lucrative careers for its Snatakas—it may not have produced intellectual giants—but if it has contributed even something in sending out real workers in the cause of suffering humanity, it has more than justified its existence.

As these lines are being written, lovers of the Gujarat Vidyapith are making strenuous efforts to reorganise the institution. Mahatma Gandhi, the Chancellor of the Vidyapith, has decided to spare no pains to put life and vigour in the institution; and with the spinning wheel in the centre of its educational curriculum, the Vidyapitha promises to open a brilliant future before it by earnestly taking the problem of village-reorganisation and mass education in Gujarat. May the Vidyapitha receive the blessings of God in realizing its noble ideals under the inspiring guidance of Mahatma Gandhi.

## THE SUNSET OF THE CENTURY

(Written in Bengali on the last day of the last century)

The last sun of the century sets amidst the blood-red clouds of the West and the whirlwind of hatred.

The naked passions of self-love of Nations, in its drunken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance.

The hungry self of the Nation shall burst in a violence of fury from its own shameless feeding.

For it has made the world its food,  
And licking it, crunching it, and swallowing it in big morsels,

It swells and swells

Till in the midst of its unholy feast descends the sudden shaft of heaven piercing its heart of grossness.

The crimson glow of light on the horizon is not the light of the dawn of peace, my Motherland. It is the glimmer of the funeral pyre burning to ashes the vast flash—the self-love of the Nation—dead under its own excess.

The morning waits behind the patient dark of the East, Meek and silent.

RABINDRANATH TAGORE.  
—From "Nationalism,"



## What Machinery is doing to Us

Democracy on the Junk-Heap, our school system scrapped, culture crucified by mass-production, and finally all nations, including America, with new cultural and educational values, ruled by "a new social hierarchy based on the facts of human nature"—these are a few of the changes which the age of machinery is bringing to civilization, according to Aldous Huxley, the English novelist and critic. And down the rough road to these consummations, it seems, America is leading the way. For good or for evil, the whole world is being Americanized. Mr. Huxley tells us in a startling article on "The Out-look for American Culture," to which *Harper's Magazine* deservedly gave the place of honor in its August number.



Mr. Aldous Huxley

The writer has made a special study of our case, he says, not because we are unique or superior,

but because "in speculating on the American future one is speculating on the future of civilized man."

Machinery, with the larger degree of prosperity which its use has brought to the common people, Mr. Huxley believes, is ushering in a new era in which the intelligent minority will have to fight for its life against the rule of the unintelligent majority. In that era, we are told, "the humanitarianism which professes to regard all human beings as equally endowed with moral worth and intellectual ability will be looked upon as an absurdity." Americans, he adds, will be slow to give up the theory of equality on which their nation was founded, but "the growing incapacity of political democracy to deal intelligently with the ever-more complicated problems of world policy will force them to change their ideas about government." Choosing Chicago as a horrible example, Mr. Huxley continues—

"Nobody can honestly suppose that a system which permits of such things as Mr. Thompson's election to the mayoralty of Chicago, with all its grotesque and outrageous accompaniments, is desirable or even in the long run practicable. The revolt against political democracy has already begun in Europe and is obviously destined to spread. There will be no return to autocracy, of course. Government will tend to be concentrated in the hands of intelligent and active oligarchies. The ideal state is one in which there is a material democracy controlled by an aristocracy of intellect—a state in which men and women are guaranteed a decent human existence and are given every opportunity to develop such talents as they possess; and where those with the greatest talent rule. The active and intelligent oligarchies of the ideal state do not yet exist. But the Fascist party in Italy; the Communist party in Russia, the Kuomintang in China are their still inadequate precursors. Owing to the strength of her democratic tradition, America will probably be one of the last countries to change her present form of government. But in the end the change will come. A country can not go on indefinitely being afflicted by Thompson elections and antievolution laws."

Mr. Huxley, it may be remembered, is a grandson of the man who fought the first battles for Darwinism in England, two generations ago. In his effort to discover what the laws of social evolution are going to make of our present institutions, he begins by regarding machinery as chief of the driving forces that are changing the world. He grants that we owe many blessings to labor-saving machines; that they have brought

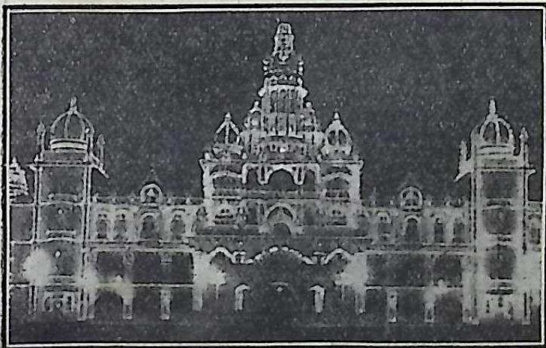
some degree of leisure and prosperity to almost everybody, and that "universal leisure and variety of impressions make possible a rich universal culture." But are there any signs that this fuller life is coming? For answer the author says: "Let me advise any one who believes in the near approach of the social millennium to go to any great American or European city and note what the majority of men and women do with their new-found prosperity and leisure." We read further:

"A great many men and women—let us frankly admit it, in spite of all our humanitarian and democratic prejudices—do not want to be cultured, are not interested in the higher life. For these people existence on the lower, animal levels is perfectly satisfactory. Given food, drink, the company of their fellows, sexual enjoyment, and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental, exercise. They cannot bear to be alone, or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theatres, football matches, newspapers, and the like, is for them ideal. They can live out their lives without once being solitary, without once making a serious mental effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to such people merely absurd. More leisure and more prosperity mean for them more dancing, more parties, more movies, more distractions in general. Most of the inhabitants of ancient Rome belonged to this type, so probably do most of the inhabitants of modern New York and London. And unless some system of eugenics is practised in the interval, there is no reason to suppose that the inhabitants of the great cities in the year 3000 A. D. will be radically different."

—*The Literary Digest*

### Splendor Of Oriental Palace Magnified By Lights

How modern genius can be applied to emphasize the wonders of bygone days is well-illustrated in



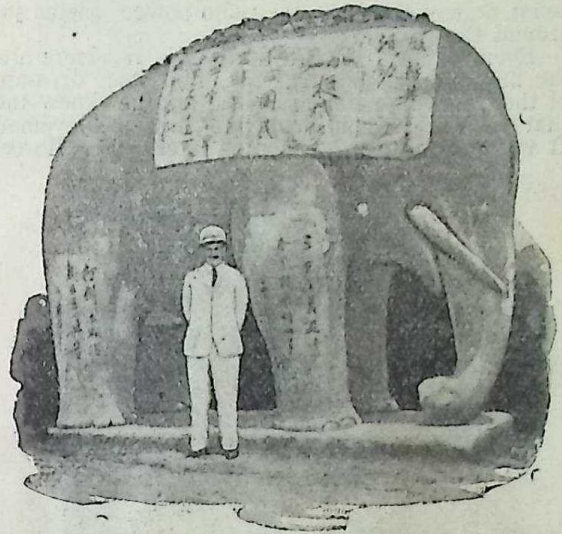
Palace of the Maharajah of Mysore as It appeared under Electric Illumination: the Display Reveals the Intricate Details of Indian Architecture

the use of electric lights on famous buildings. Architectural details are thus more clearly revealed and the beauty of the structure heightened instead of lost in the night. When the maharajah of Mysore entertained the viceroy of India recently, a feature of the occasion was the illumination of his palace, which glowed like luminous lace.

—*Popular Mechanics*

### Stone Elephant As Bill Board Shows Changes In China

That modern China is recognizing the importance of advertising, even to the extent of tramping on the traditions of the past, is shown by



Superstition and Modern Advertising Meet on Chinese Stone Elephant; Ming Tomb Figure Is Billboard and Shrine

the accompanying illustration. The nationalists have used a stone elephant near the Ming tombs as a billboard on which to display posters urging citizens to put down communism and attend the nationalist-party conference. In striking contrast to this modern note are the stones on the back of the elephant. They were tossed there by women following an ancient superstition, signifying that, if the stone lodged on the monument, good luck would reward the thrower and her next child would be a boy, but if it fell off, a girl child would be born.

—*Popular Mechanics*

### Marconi—the Father of Radio

Atop a bleak Newfoundland cliff overlooking the December Atlantic, a young man sat at a queer looking set of instruments. Wires and coils were grouped about him, while above the small building a kite darted and plunged, carrying aloft a thin wire. Telephones were clamped to the young

man's ears. Then came three clicks that have made world history.

"Do you hear anything, Mr. Kemp?" asked the young man as he passed the receivers to his assistant.

"Yes," was the reply, and Guglielmo Marconi knew that he had heard the letter "S" hurled by wireless across two thousand miles of ocean from Poldhu, England.

Today, twenty-six years since a wireless wave's first trans-Atlantic hop, Marconi finds us living in a world of radio. Broadcasting stations entertain us and the people of fifty-six other lands. Eighteen million radio receiving sets, our Department of Commerce tells us, bring music and speeches of famous men to 90,000,000 listeners the world over. The other day a photograph was dispatched by radio to far corners of the earth. Television is being perfected, and even radio power seems just around the corner.

Even as Marconi laid down his receivers after the first transoceanic signal, his mind was dreaming of these newest radio successes, but he knew then that the world would doubt his first achievement. It was not until three months later, when Marconi



Marconi (center) and his assistants, G. S. Kemp (left) and A. Paget at a far north experimental station for wireless in 1903

received whole messages on a ship taking him from England to Canada, that the last doubt disappeared. From that time on, progress of radio was rapid. "Wireless telegraph" became "wireless telephone," then "radio" as we know it. Broadcasting stations came into being; then "beam wireless," modern wonder. Now radio waves steer airplanes and detect hidden metal ores.

Despite his achievement, it was not with Marconi that the idea of signaling without wires originated. In 1867 Professor James Clerk-Maxwell, British physicist, based a theory of transmitting electric waves upon earlier experiments of Michael Faraday. Twenty years later Heinrich Hertz in Germany generated by means of an electric spark gap waves that could be measured. Marconi developed Hertz's invention into a device of practical use.

Legend has it that Marconi, at nineteen, then a

student at Bologna, first thought of wireless because his sweetheart's Irish mother forbade their communication. All he has ever said is, "I wanted to communicate with some one with whom I could not otherwise communicate."

Marconi's first wireless patent, obtained in 1896, embodied a "coherer,"—long since replaced by vacuum tubes—that used wireless waves to render a tube of iron filings a relay for electric currents, and with it familiar coils and instruments theretofore used by electrical engineers.

Marconi went to England in 1896 and set up experimental stations and in 1899 sent a wireless message across the Channel to Boulogne in France. Three years later he came to America to continue experiments and by 1901 twelve ocean liners were equipped with his wireless system.

In August, 1901, the first trans-Atlantic wireless station, with twenty 200-foot masts carrying its aerial, was nearing completion at Poldhu, Cornwall, when it was wrecked by a storm.

"I was extremely disappointed," Marconi said, but by the middle of November he had erected a makeshift aerial—sixty copper wires converging in fan shape at the bottom, suspended from a triangle of cables hung in the air. Again Marconi set off for America.

Inconspicuous press notices told of his arrival, in contrast with the columns that were devoted to him when he came to this country last fall. Marconi, wise for his age—he was only twentyseven—knew that if he announced his purpose to span the Atlantic he would be a laughing stock.

On Signal Hill, overlooking St. John's harbor, Marconi set up his apparatus. He must get a wire, a receiving aerial, into the air. A balloon with the first one was carried off by fierce winds. A huge kite bore the second up 400 feet and defied the elements. Marconi cabled the operators at Poldhu. They were to send the letter "S," three dots or clicks in the Morse code.

At half past twelve on that historic December twelfth, Marconi heard the signals faintly. At ten minutes after one came a succession of S's of unmistakable clearness. Once again Marconi thrilled to hear the clicks that day, and again the following noon.

Two days later the world was told, Marconi had spanned the ocean. And, as Marconi fully expected, few believed it!

Modern engineers have called it a miracle that Marconi's crude apparatus was able to detect at all the feeble S's from the wheezy Poldhu transmitter—even present-day stations, they say, might have failed to catch them. Is it any wonder, then, that the startling announcement "OCEAN SPANNED BY WIRELESS TELEGRAPH" was met with skepticism in 1901?

To reporters, Thomas A. Edison, electrical wizard, said frankly, "I don't believe it." Dr. Lee-De Forest, inventor of another system of wireless telegraph, doubted it.

In Britain, none dared deny the signals had been sent, but every one doubted their reception. Then two dispatches reached the press. The first:

ST. JOHN'S N. F., SATURDAY—CONFIRM THAT SIGNALS WERE RECEIVED HERE THURSDAY AND FRIDAY DIRECT FROM CORNWALL RECEIVING WIRE SUSPENDED BY A KITE. MARCONI"

And the second :

"SINCE MARCONI HAS STATED OVER HIS OWN SIGNATURE THAT HE HAS RECEIVED THE SIGNALS FROM ENGLAND I BELIEVE HIM AND I THINK THAT HE WILL CARRY IT TO A COMMERCIAL SUCCESS. IT IS A GREAT ACHIEVEMENT, AND HE IS A GREAT EXPERIMENTER.

EDISON."

Marconi went to England, and returning, received on shipboard messages from Poldhu, 1,551 miles away. He set up a new station at Glace Bay, Nova Scotia, and exchanged messages with Poldhu.

Where Marconi led other inventors were quick to follow—Fleming with his "valves" and De Forest with his vacuum tubes; Alexander Graham Bell with his wireless telephone; Armstrong and his successors with their oscillating circuits. By 1921 only twenty years after Marconi's first trans-Atlantic test, broadcasting was a fact in America. A year later England, France and Germany had regular broadcast programs.

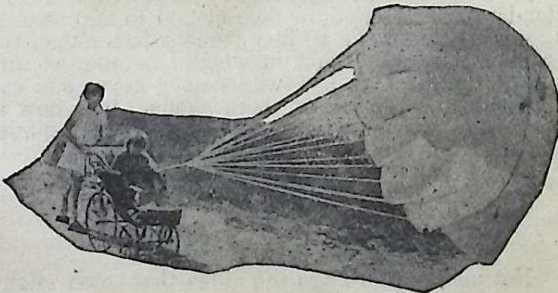
Commercial radio—for "radio" it had now become—was making tremendous strides meanwhile. In 1916, Marconi started investigating short wave radio and low-power, high-speed "beam transmission." As early as May, 1924, Marconi telephoned from Poldhu to Sydney Australia by beam radio, his voice being clearly received—a little-known event far preceding last year's trans-Atlantic phone success.

Now the new Canada-England and England-India beam radio links have shown their unlimited possibilities. An experimental line is to link New York and England. The new beam system has already handled 1,000 words a minute in laboratory tests, the inventor says.

The world is getting smaller through radio. An American motor car company recently dispatched a wireless photograph of its latest model to far corners of the earth. A motion picture producer in London has just bought the \$225,000 movie rights to a New York stage success after a conference by trans-Atlantic phone; his actual signature was flashed across the sea by radio. Latest aids to international communication are the new Canada-London phone and direct radio service from New York to Belgium.

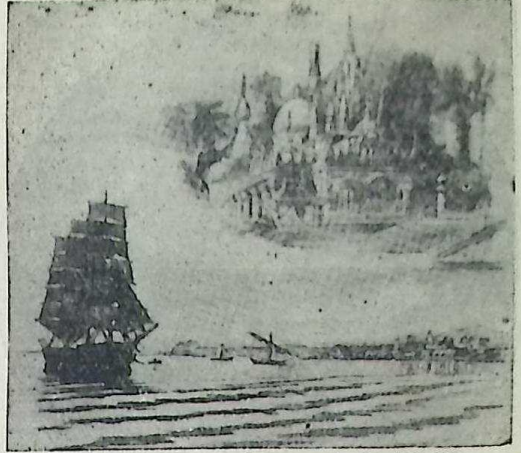
—*Popular Science Monthly*

### Novel Baby Carriage



A thoughtful parent at Brighton, England, hitched a parachute to the baby carriage. Result—it entertains the baby and lightens the nursemaid's task.

### Mirage



Fata Morgana, famous mirage of the Sicilian coast. Rays through many irregular layers of air of various temperatures rear beautiful castles in the air.

### Stammering



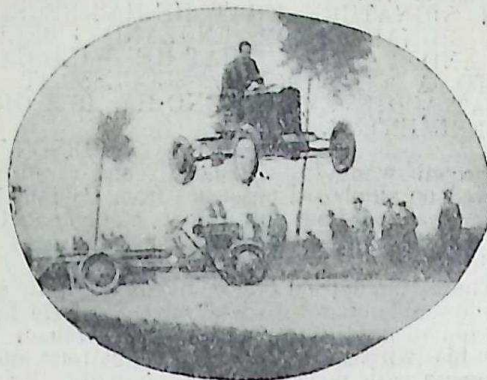
The trouble with people who stammer is not in their tongues, but is caused by the failure of their lungs to abstract sufficient oxygen from the air they breathe, according to Professors E. B. Twitmyer and H. E. Starr, University of Pennsylvania psychologists, who are shown making one of the tests that they declare prove their contention. Measuring oxygen in air from a tank before and after the subject breathed it, they find his lungs close up did not retain normal amount of oxygen.

### Rubber from Cactus Juice



Dr. John C. Wichmann, Los Angeles, is shown at the left with the juice he extracts from cactuses by boiling, which he declares makes a satisfactory rubber substitute. He predicts that his method will soon turn cactuses into automobile tires.

### Autos Play Leapfrog



Hurdling one motor car with another is the stunt with which M. Mercui, Belgian dare-devil, entertains, thrill-seeking throngs. In the jump photographed, made in a run off a short ramp, the driver rose more than six feet and the length of his leap was more than sixty-five feet. The machines used are specially built for the purpose. The hard landing after flight would smash to bits most ordinary automobiles used in passenger service.

### Lightning Shorthand Typewriter



A new French shorthand typewriter prints standard characters on a tape at 200 to 250 words a minute, said to be fifty percent faster than the ordinary method. Light in weight, as the picture shows, the machine has twenty-one keys and can be operated with one or both hands. It is now in use in the Paris courts, the Chamber of Deputies and many of the offices.

### Bicyclist Has Trailer to Carry Children



It's easy to take the children for an airing when you know how! A French-man devised this novel trailer to be attached at the back of his bicycle. Now he piles his youngsters in the wide carriage seat, buckles them in with a strap, and pedals along the boulevards.

### Laboratory May Produce Life

Not many years ago the idea that men might ever succeed in duplicating the substance of living creatures was regarded as entirely fanciful and impossible. Yet today many of the organic compounds found in living organisms, such as urea,

starch, sugar and numerous others, actually have been manufactured by chemists in the laboratory. Such a thing as the synthetic production of materials that go into the structure of our bodies turns out to be quite possible with adequate skill and knowledge.

"Why, then," we may ask, "cannot chemists or physicists go a step farther and produce life itself?"

Far from denying that such an achievement of creation is possible, I should say, it is probable. Indeed, students of organic chemistry, and biochemists who study the foundation material of life which we call protoplasm, tell us today that if we could contrive in the laboratory to extend the manufacture of organic compounds until we had a mass of protoplasm, and were able to subject it to suitable treatment, they would expect it to show vitality and to manifest one or another of the lower forms of life!

From some points of view I regard that proposition as not only reasonable but probable. The reasons are plain. It is an undoubted fact that our planet was once a mass of molten material, or even glowing gas, in which life as we know it, was impossible. Yet we know that living things have appeared on this planet. Hence we must assume that something of the kind must have gone on in the past—some first appearance of life in suitably prepared material or protoplasm. And what has gone on in the past may be going on in the present, and may, conceivably, be better understood, and even controlled by man in the future.

Before men can hope to achieve that and many another surprising aim, however, we must vastly increase our knowledge and understanding of the marvel of life and its relation to the inanimate substances we call matter.

Consider first the lower forms of life. A seed, or every life cell, it appears, is itself composed of an enormous number of atoms. Each of these atoms is now known to be a set of minute electrical particles revolving around an electrical nucleus. They have grouped themselves into molecules of such complexity as to form the substance we know as protoplasm.

Now, if we interfere with this protoplasm drastically it may show no signs of life. But if, on the other hand, we preserve it intact, the seed will germinate and bud, gathering molecules and energy from the rest of the material world until it builds up the elaborate and perhaps beautiful structure of a plant or an animal. Equally marvelous, it can continue the same process through generation after generation without limit.

And yet no amount of examination of the seed or germ will reveal or explain its vitality. Within it is an elusive something which not only enables it to build up the structure from alien material, but controls that material in such a way as to erect a structure of definite form and specific type—much as a human builder might erect an imposing cathedral of a definite type of architecture.

What this type shall be depends not at all on the material substances composing it, but entirely on the indwelling vitality, of which the material is only the vehicle.

It is easy enough to destroy this manifestation of life, or vitality. We know today how to aid it to flourish, or how to retard it. But we have

no other control over it, and no real understanding. The essence of life is beyond us: we know not whence it comes, nor whither it goes. So far as our present knowledge goes, there is no life without previous life, passed on from one organism to another.

To realize how truly marvelous is this action of life, we need only observe the living objects all about us. Within a single acorn, for example, lies the power to produce a whole forest of oaks. A bird's egg kept warm for a few weeks, though at first apparently a mere mass of unformed protoplasmic material, can result in a fledged creature, with bones, muscles, nervous system and eyes—which can emerge and fend for itself, stand and peck with discrimination, though perhaps hatched out in a mere incubator. And even the movements of the lowly protozoan, or the amoeba, as it crawls and absorbs nutriment and grows and subdivides and multiplies, is more than anything we are able to account for in terms of the properties of matter.

When we come to the higher forms of life, and



Sir Oliver Lodge

particularly to man himself, the marvel of vitality grows. For here we come to the manifestation of mind. I see no radical distinction between life and mind, though mind is conscious of itself, and life presumably for the most part is not. I regard life as the rudiment of mind, and mind as the conscious apex of life. They are, so to speak, the same thing in different stages of development. Neither is a mere consequence of complex material substance.

Our bodily mechanism consists not only of muscles, through which we alone act on the external world, but it contains a brain and nervous system which controls and works these muscles and receives impressions from our sense organs. Yet the brain is merely the chief instrument which mind, or life, utilizes, and through which all the rest is accomplished. If the brain is

damaged, or out of order, the manifestation of life is imperfect, or may cease altogether. This familiar fact has led some people to say that mind has no existence apart from the brain, that brain is not so much the instrument of mind as it is the mind itself, and that when the brain is destroyed, the mind is destroyed too.

This does not follow at all. In fact, it is contrary to all analogy. A close examination of the brain will not explain thought, though it will show us the mechanism by which thought is reproduced in material form that we can perceive. Examination of the instruments of an orchestra, or the strings of a piano, would never yield a symphony or a sonata; and yet these instruments are necessary for its reproduction or manifestation. A savage wandering in the interior of an organ would be no nearer the understanding of music; nor would he be destroying music if he wielded a hatchet in his journey; though he would be injuring its presentation. Similarly, even if we could see the processes going on in the molecules of the brain, the rhythm would be interesting, but we might not be any more enlightened than if we merely witnessed the movements of conductor and violinists in an orchestra.

How then shall we discover the secret processes of this all-controlling mind, or life, or vitality, which, though apparently distinct from material substance, interacts closely with matter, thereby manifesting itself and achieving its purposes?

It is plain to everyone that matter does not exhaust even the physical universe. The ether, or whatever is equivalent to it, must be taken into account; though this and all ultramaterial things—such as beauty, intelligence, aspiration, faith, hope, love—are only known to us in their association with matter. We have discovered, for example, that light is an ethereal vibration, but what we see is not the light itself, but the material objects on which it falls.

If the ether is constituted, as I believe it is, it must be the seat of enormous energy, not necessarily infinite but far beyond any energy of which we have any conception. All the energies that we experience in matter are but a minute and residual fraction of the ethereal energy of which they are a feeble manifestation.

My speculation is that this boundless ether, thus full of energy, is utilized and is impregnated throughout with something that may be called life and mind in the highest degree; that it is the home of the ideal and the supernal, and that all life and mind we are conscious of is but a tiny fraction of this majestic reality. I conceive of the ether as the vehicle or physical instrument of this supreme mind. It may be that "spirit" is a better term, that spirit permeates and infuses everything, and that it controls, sustains, and has brought into being the visible and tangible frame of things.

In myself the conviction has gradually formed that the physical ether is literally and physically squirming or pulsating with life and mind. It is as if we might regard it as a great reservoir of

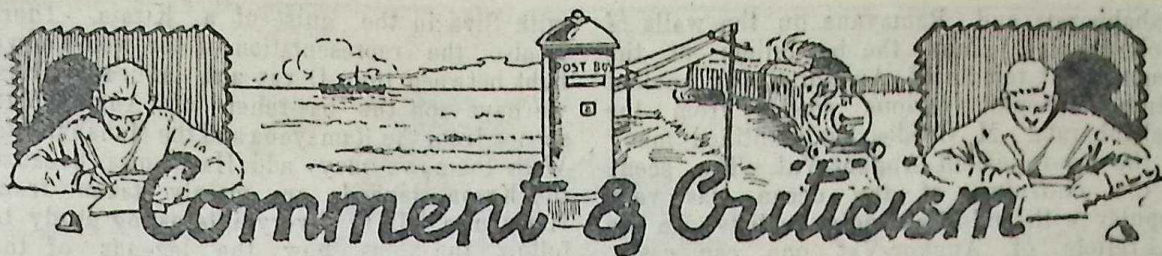
life, from which separate individual fragments can from time to time be drawn, as from a store of raw material in a warehouse. Life is not really generated, but is entrapped by matter. And so it may be possible for us, probably some centuries hence, to construct an efficient trap, and thus to offer a material habitation to otherwise purely ethereal life.

Many persons, I know, will feel afraid of such a conclusion. They will say that such a self-acting mechanism for the creation of life would remove from the universe the need for a planning and creative Mind, so as to be out of harmony with certain deeply implanted instincts and religious ideas. These fears seem to me groundless. For the process we have assumed as some day possible in a laboratory, is surely not a self-acting process at all. A chemist who in the future may discover how to construct protoplasm and to infuse it with vitality, is himself no self-acting machine. He surely is full of knowledge and contrivance and planning, and is conducting operations full of understanding and design. That life, therefore, when it appears, will not have come into being without antecedent life. The chemist or physicist who does it will have been alive, and will only have designed and accomplished it through the agency of a powerful mind. The phenomenon will not have occurred haphazardly or without thought. There is nothing in the process to which exception need be taken. Rather, it might be welcomed, even by religious people, as showing what amount of thought was necessary to produce any imitation of actual existence. If we are wise, we never will be afraid of any progress in knowledge: we will never oppose or obstruct the achievements of science.

At present there are some who will try to say that the ether does not exist, and that the idea of life and mind existing out of association with a material organism is an absurdity. They do not see that the really strange problem is how life and mind came into association with matter at all. They will not entertain the notion that they are incarnations, for a brief period, of a persistent something that is not material. And they deny the possibility of any other mode of existence.

The fact is that mere survival or continuity of existence, when regarded from the proper point of view, must be admitted as inevitable. The only rational question is about individual survival. And that question must be answered by an investigation and scrutiny of facts which are gradually forcing themselves more and more on our attention, but which are not yet accepted or studied by any of the orthodox sciences. They are, in fact, too simple, too concrete, too like the ordinary experiences of daily life, to be palatable to the majority of scientific observers; and accordingly, though partially apprehended by the simple, such facts are usually ignored by those who consider themselves the wise and prudent.

—Sir Oliver Lodge in the *Popular Science Monthly*



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

### An Indian Painter Engraver

Some grave errors have unwittingly crept into the article, "An Indian Painter Engraver" by Dr. Suniti K. Chatterjee of the Calcutta University, which appeared in the February number of your esteemed Magazine. In his article Dr. Chatterjee says that "He (Mukul Dey) spent sometime copying the frescoes at Ajanta and at Bagh, and to him we owe the first sketches of the unique frescoes at the latter place, which were later on copied by Nanda Lal Bose, Asit Kumar Haldar, Surendranath Kar, A. B. Bhonsle, B. A., Apte, M. A., Bhand and V. B. Jagtap, at the instance of the Gwalior Darbar, and these copies have since been published by the India Society of London."

This is, however, far from the actual facts. Mr. A. K. Haldar was deputed by the Gwalior Darbar to make copies of the famous frescoes at Bagh in 1917, which were published in the *Rupam* and *Prabasi* of that year, that is, long before Mr. Dey ever dreamt of going there.

Mr. Dey gathered all available informations regarding the famous caves from Mr. Haldar, the leader of the first sketching expedition to Bagh, and went there to make sketches and studies long after the earlier batches of copies by Messrs Haldar, Bose, Kar, etc., were published.

L. M. SEN, A.R.C.A., (LOND.)

## INDIAN EPICS IN INDIAN COLONIES

By PHANINDRANATH BOSE, M. A.

THE Indian Epics, Ramayana and Mahabharata are popular in India even in the present day. Those Epics have been translated in almost all the provincial vernaculars in India and are read by almost all the Indians. It is, therefore, very natural that the Indian epics should find a place in the Indian colonies beyond the sea. The colonising movement of the Indians begins from the first century of the Christian Era. As the Indian colonists began to cross over to the islands of the Indian Ocean and thence to the Further India, they carried with them the culture and civilisation of India. Not only the Indian religions—Hinduism and Buddhism, but also the Indian literature

found their way into the Indian colonies. Of the Indian Sanskritic works, the Ramayana and the Mahabharata attained great popularity specially in Java, Cambodia and Champa (modern Annam). The Javanese people have preserved for us a Javanese recension of the Mahabharata. Even in the present-day Javanese dance the story of the Mahabharata finds a conspicuous place. The Sanskrit inscriptions of Champa and Cambodia contain numerous references to the various epic personages, such as Rama, Krishna, Yudhishthira, Arjuna, Bhimasena and others. Not only this, the Cambodians got a fascination over the stories of the Indian Epics. They, therefore, sought to represent the stories of the

Mahabharata and Ramayana on the walls of their temples. Thus the bas-reliefs of the magnificent temple of Angkor-Vat in ancient Cambodia depict various scenes from the Mahabharata. M. Coedes has identified many of the bas-reliefs of Angkor-Vat. The scene of the churning of the ocean was very popular with Indo-Cambodian artists. In the bas-reliefs of Angkor-Vat one can easily distinguish the serpent Vasuki, the mountain Mandara, Visnu, the devas and Asuras. The Indo-Cambodian sculptors also made the famous scene from the Mahabharata, namely, Arjuna fighting with the god Siva under the guise of a Kirata. The Ramayana episodes also supplied suitable themes to the sculptors of Angkor-Vat, the most splendid temple of Cambodia, erected under the patronage of the king, deified under the name *Parama Visnuloka*. As the temple was dedicated to the cult of Visnu (though when the French archaeologists had discovered the temple, they had found the image of Visnu replaced by the Buddhist image), it is very natural that the bas-reliefs should contain scenes from the Ramayana and also scenes depicting the Visnu and Krisna legends. Thus we have the following scenes from the Ramayana as identified by M. Coedes:—

- (1) Svayamvara of Sita
- (2) Carrying off of Sita
- (3) Rama soliciting the help of Sugriva
- (4) Alliance between Rama and Sugriva
- (5) Duel between Valin and Sugriva and the death of Valin
- (6) Meeting between Hanumat and Sita
- (7) Alliance between Rama and Vibhisana
- (8) Rama and Laksmana bound by Indrajit
- (9) Kumbhakarna assailed by monkeys
- (10) Hanumat bringing the mount Mahodaya
- (11) Duel between Rama and Ravana
- (12) Ordeal of Sita

Besides these episodes from the Ramayana some legends of the lives of Visnu and of Krisna are also represented on the bas-reliefs of Angkor-Vat. They are as follows:—

- (1) Sleep of Visnu
- (2) Churning of ocean
- (3) Krisna bearing the mount Govardhana
- (4) Krisna fighting with the serpent Kaliya
- (5) Krisna fighting the elephant Kuvayapida
- (6) Krisna fighting the Asura Bana
- (7) Krisna fighting the Asuras
- (8) Visnu fighting the Asuras
- (9) Visnu on Garuda.\*

Besides these scenes on the bas-reliefs, there are two Saivaite scenes including the one in which Arjuna is represented as fighting

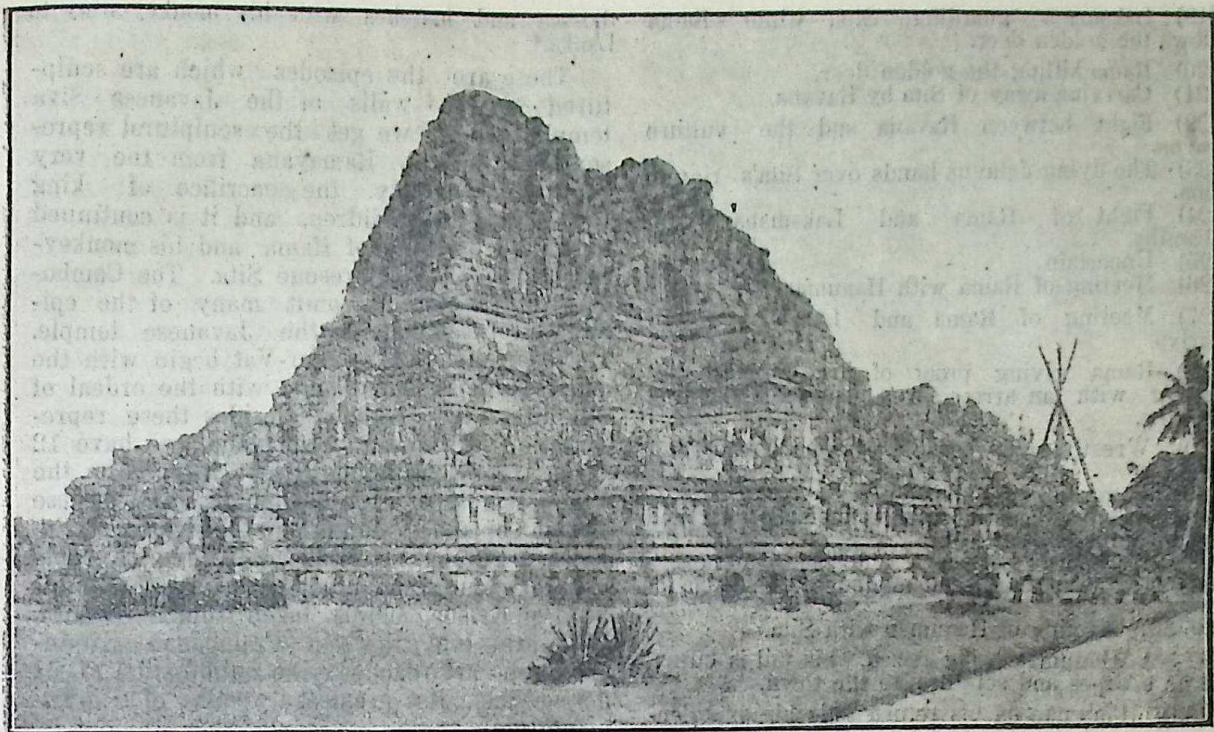
with Siva in the guise of a Kirata. There is also the representation of the well-known fight between the Devas and Asuras. Thus, we have on the bas-reliefs of Angkor-Vat, scenes from the Ramayana and the Mahabharata. With them we may add Harivamsa, because the Krisna legends are mainly taken from Harivamsa. It is a very interesting study to follow the steps how the legends of the Ramayana, Mahabharata and Harivamsa are carried over to Cambodia. In building the splendid temple of Angkor-Vat the *Vaisnava* Builder King thought of making it a fitting memorial to his presiding god Visnu. And the result was the carving of the above bas-reliefs and others on the temple of Angkor-Vat. We find similar representations also on many Indian temples, but the fact that these are found in a beautiful Cambodian temple speaks of the popularity of the Epics in the distant colony of Cambodia.

Not only Cambodia, but also Java offers another example of the representations of the Indian Epics on temple walls. We do not refer to the glorious pyramidal temple of Borobudur, where the scenes from the lives of Buddha—past and present—are represented. But we refer to the Siva temple at Prambanan in Java. The temple has been thus described by Dr. M. E. Lulius Van Goor of the Archæological Service of the Dutch East Indies:

"The body of the temple proper, the cube of the temple, rests with its sub-base upon a terrace, which may be regarded in the light of a second, lower-lying sub-base. In the case of the Siva temple, this lowest sub-base is richly ornamented with lions set in niches, flanked by shallow niches in the back walls of which are richly-fashioned trees, carried out in bas-relief. It has a parapet, which encompasses the whole terrace; on the outer side of this parapet are carved apsaras (heavenly nymphs) and figures playing music and dancing. On the inner side of the wall are set scenes from the Ramayana, carved in relief. The upper sub-base, the foot proper of the temple, has carved representations of gods sitting after the fashion of Buddhas."

The Visnu temple of Prambanan also contains bas-reliefs of the Krisna legend. It is significant to note that the Siva temple, Saivaite in character, bears the bas-reliefs of the Ramayana in which Rama plays the chief role. How a Siva temple could contain Vaisnava bas-reliefs we do not understand. We can explain the appearance of the Krisna-reliefs on the Visnu temple, but not that of Ramayana scenes on a Siva temple.

\* See, B. E. F. E-O, 1913.



Siva Temple at Prambanan, Java

Let us first consider the Ramayana-reliefs on the Siva temple at Prambanan. The bas-reliefs begin with the king Dasaratha's sacrifice for obtaining sons. We have Visnu seated upon the snake and Rsyasringa performing the sacred sacrifice. The King Dasaratha with his three consorts is observing the sacrifice. In Cambodia, we have the scene depicting the Svayamvara of Sita. In this Javanese temple also we have the same scene: Rama bending the bow of the king Janaka, while on the left Janaka, Lakshmana, Visvamitra and others observe him, on the right Sita standing with her hand-maidens. Again, as in Angkor-Vat, we have here the scene of Rama's meeting with Sugriva. The fight of Valin and Sugriva and the subsequent death of Valin also supply themes to the Javanese artists as to the Cambodian artists. The scene of the meeting of Sita and Hanuman occurs both in Java and Cambodia. The bas-reliefs of the Siva temple in Java are more numerous than those of Angkor-Vat in Cambodia. Mr. Van Stein Callenfels has identified the 42 bas-reliefs of the Javanese Siva temple. They are as follows:—

(1) King Dasaratha's sacrifice: Visnu seated on

the snake, before him Rsyasringa performing sacrifice and king Dasaratha sitting with his three consorts.

(2) King Dasaratha deliberating over the marriage of his sons.

(3) Visvamitra, seated on a raised place of honour, asking Rama's support against the Raksasas.

(4) Rama with Visvamitra and Lakshmana entering the forest and killing Tadaka.

(5) Rama defeating Marici and other Raksasas in the hermitage of Visvamitra.

(6) Svayamvara of Sita, Rama bending the bow of King Janaka.

(7) Parasurama challenging Rama on his way back to Ayodhya to bend his bow.

(8) Rama bending the bow of Parasurama.

(9) Kaikeyi asking for the banishment of Rama.

(10) The whole city in great joy for the coronation of Rama.

(11) After Rama's exile, the King and Kausalya mourning for Rama.

(12) Rama, Lakshmana and Sita going to the forest.

(13) The burning of Dasaratha.

(14) Bharata trying to persuade Rama to return, but Rama refuses.

(15) Uncertain.

(16) The episode of Rama, Sita and the crow.

(17) The Raksasi Surpanakha declaring her love to Rama.

(18) Surpanakha complaining to Ravana.

(19) Laksmana guarding Sita, while Rama follows the golden deer.

(20) Rama killing the golden deer.

(21) Carrying away of Sita by Ravana.

(22) Fight between Ravana and the vulture Jatayus.

(23) The dying Jatayus hands over Sita's ring to Rama.

(24) Fight of Rama and Laksmana with Kabandha.

(25) Uncertain.

(26) Meeting of Rama with Hanuman.

(27) Meeting of Rama and Laksmana with Sugriva.

(28) Rama giving proof of his strength by piercing with an arrow seven palm-trees standing in a row.

(29) Wrestling between Sugriva and his brother Valin.

(30) Rama killing Valin.

(31) Sugriva again becomes monkey-king and gets back his consort.

(32-34) Rama, Laksmana and Sugriva hold a council of war and send monkeys to search for Sita.

(35-36) Meeting of Hanuman with Sita.

(37-38) Hanuman being seized, his tail is burnt, but he escapes and sets fire to the town.

(39) Hanuman on his return tells his experience to Rama, Laksmana and Sugriva.

(40-42) At the advice of the sea-god, Rama with the help of monkeys, builds the bridge over

the sea and marches with his monkey-army to Lanka.\*

These are the episodes which are sculptured on the walls of the Javanese Siva temple. Here we get the sculptural representation of the Ramayana from the very beginning, namely, the sacrifice of king Dasaratha for children, and it is continued up to the crossing of Rama and his monkey-army to Lanka to rescue Sita. The Cambodian representations omit many of the episodes represented in the Javanese temple. The bas-reliefs of Angkor-Vat begin with the marriage of Sita and end with the ordeal of Sita after his rescue. Besides these representations from the Ramayana, we have 12 scenes representing the Krisna legends on the Visnu temple of Prambanan in Java. These Krisna episodes comprise the death of the Raksasi Putana, of Arista, of Kaliya, of Agha, of Sankhacuda and other scenes of the childhood of Krisna, mainly taken from Harivamsa. We are told that in Prambanan Hindu-Javanese art reached the culmination of its florescence, its greatest wealth of ornamentation.

\* A short Guide to the Ruined temples in the Prambanan Plain : By Dr. M. Lulius Van Goor.

## THE MIDWIFE PROBLEM AND ITS RELATION TO CHILD WELFARE

BY DR. N. G. MOITRA, M.D. (*Berlin*)

IN all the advanced countries of Europe there are some laws regarding the training and activities of midwives. In Germany no woman is allowed to practise as a midwife, who has not undergone an efficient training for six months, and has not passed a corresponding examination. During the course of training special stress is laid on the proper understanding of the use of asepsis and antiseptics which plays the most important part in all the branches of modern medicine. In England the control, hitherto neglected, is now carried on by the central Midwife Board. There in England, the midwives are registered, and undergo a

training for six months, but the law is still not definite enough to prevent those women practising as midwives, who under various pretexts, still practise midwifery, without proper training. But now a bill is pending in the House of Commons, which aims at prohibiting radically any practice of midwifery by unskilled persons. In Germany, France, and England, every birth is attended by a trained and registered midwife who being conversed in complications of birth, is instructed to call in a Doctor in cases of necessity. After this very short sketch of the conditions prevailing in European countries, let us pass over to the conditions still

existing in Bengal, and to discuss the evils of the same.

In the last few years much public attention has been directed to the inadequacy of our laws governing midwives which contain neither the uniform provision, nor the required standard. There are very few provisions to educate the midwives and give them a good standard of life. With the exception of very few activities in some big towns this question has been allowed to drift along without having regard to the consequences. That assistance is required for all women at birth is recognised by all nations, so also the care of new-born children is regarded as sacred as worshipping God. So we find that in Bengal, the midwives were known to exist from the remotest ages, but their standard and condition have remained just the same as it was before a few centuries. It is no exaggeration to say that we excel in bad hygienic conditions in which the so-called future hope of family is born. It is sometimes quite astonishing how we have managed to live under such primitive condition during child-birth! The future heir of a millionaire is born in a thatched cottage, the worst room of a family, with no ventilation, and surrounded by dirtiest clothes, quite unfit even for the adult to live in. It is no wonder that India is said to lead the world in regard to child mortality. The part played by faulty and inadequate obstetric practice as causative factor in high infant mortality at birth, and during early infancy has for a number of years been constantly emphasised in all efforts to reduce the high mortality not only of the infant, but of the suckling mother too.

We find many of the ailments, to which the women fall prey, begin from the first child-birth. So this problem should be manipulated with utmost care, as it is of vital importance on which the future well-being of our nation depends.

Let the matter be discussed, in the light of our present knowledge, and its bearing to India. There is hardly any nation where members of the medical profession are the only persons who are called to assist at child birth. The large majority of the births have always been handled by women other than of the medical profession. Certain women became known as willing to help their fellows during childbirth, and thus get experience in the work, and therefore

were allowed to practise as midwives. There is much criticism whether we should solve this problem by providing adequate help at every confinement by medical men, and midwives being abolished, or whether experienced women should be trained and allowed for practice under strict supervision and control. I think there is no point in eliminating even the half-trained existing midwives without replacing them with qualified ones. Up to this time no restrictions are laid in our country as to the qualification of women assisting a birth.

Briefly speaking we should lay special stress on the following points:—

1. The ideal of the professional midwives be raised, who as they are quite indispensable for the growth of a nation. Intelligent and educated women should be encouraged to dedicate their lives for maternity work. A widow or some one with no home-ties would be a suitable person for this purpose.

2. Provisions be made for the good training in midwifery. The girls in the high schools should be selected for the elementary knowledge of maternity and infant welfare work. The educational requirements of a midwife should be an equivalent of high school education, or of school leaving certificates, i.e., they should have a good standard of general education so that they could assimilate the course of midwifery.

3. Private institutions should be started, and accommodations be made in all hospitals for affording training in midwifery. These institutions should be allowed by law to give certificates of proficiency. Special stress should be laid on the practical side of the training. Boards like the Obstetrical Societies of London or Ireland be formed who could grant the Diplomas to successful candidates, who should have the right to registration, as "Licentiated midwife."

4. The course of study can be divided under the following heads:—

- (a) Elementary principles of hygiene,
- (b) general knowledge of anatomy, with special reference to female generative organs,
- (c) knowledge in general midwifery and subsequent care of mother and infant for the first three months after birth,
- (d) special knowledge of fevers during and after confinements (puerperal fever), inflammatory eye conditions of the new-born, and its prophylaxis.

- (5) Explanation of the laws govern-

ing the practice of midwifery and the limitations of a midwife. In the event of any complications, i. e., abnormal symptoms during pregnancy, miscarriage, bleeding, abnormal presentations etc., the midwife is required under her rules to advise the father or other responsible relations that medical aid is necessary.

Great difficulties have risen over the question of paying the doctor's fee. This can be solved in two ways. Either the Dr. should attend free of charges or the local board (as it is done in England by Midwife's Act of 1918) should take the responsibility of paying the fee, and recovering the same from the patient, if she is not unable to pay it.

Efforts should be made in the existing medical schools to improve the standard of teaching in midwifery, and special stress be laid on the practical side of the subject, and the students should be encouraged to study the diseases of children.

(6) A list of the qualified midwives should be kept with address and educational qualifications, and the general public should be

encouraged to ask only the qualified persons to their help. So long as the number of qualified midwives is quite inadequate for a vast province like Bengal, we should not prevent unqualified women to practise, but of course, every practising midwife must be registered, though unqualified, so that we can have control over them.

(7) Penalties for the violation of the laws governing the midwives should be imposed by law upon the offending party. As every medical practitioner should be quite aware of his responsibilities to the general public so also the midwife.

(8) Notification is required of all viable children whether alive or dead, i.e., of all children born after the 28th week of pregnancy. An Act should be formulated by which the parents or the midwife or the persons present at birth will be required to notify the occurrence of the birth to the medical officer within 48 hours. "By assisting the expectant mother and the new-born child we not only help ourselves to grow into a healthy nation but we also serve the humanity."

## THE ANNIVERSARY OF TANSEN

*His Life and Anecdotes.*

BY RADHA KRISHNA SAKSENA, B.SC.

WRITING about Tulsi Das, Vincent Smith refers to him as "The tallest tree in the 'magic garden' of mediaeval Hindu poesy,"—as

The greatest man of his age in India,—greater even than Akber himself, inasmuch as the conquest of the hearts and minds of millions of men and women effected by the poet was an achievement infinitely more lasting and important than any or all of the victories gained in war by the monarch."

Such indeed is 'the undefinable influence exercised by a glorious and victorious reign, which necessarily produces a stimulating effect on all the activities of the human mind,' that another luminary in the great art of music—a contemporary of Tulsidas Miyan Tansen flourished at the illustrious court of the Great Moghul, three centuries

and a half ago, about whom Abul Fazl declared that 'a singer like him has not been in India for the last one thousand years.'

Tansen, originally a Hindu, belonged to the court of the Baghela Chief, Raja Ram Chandra of Rewah, whence he came to Akbar's court where he was converted to Islam, and given the title of Mirza in 1562. He was a close friend of Sur Das—the blind bard and devotee of Northern India, and was initially educated in music at Gwalior in the school founded by Rajah Man Singh Tomar. His favourite instrument was the now almost obsolete Rabab, made of a wooden shallow bowl covered with parchment, something 'like a shortened and flattened Sitar, with four strings of brass and gut.' It is said to possess a more pleasing and fuller tone and better 'graces' than the Sarangi or

Sitar. His descendant disciples later on, were known after these instruments, the Rabab and the Veena, as the Rababiyars and Binkars, a few of whom are to be found now in the Rampur State.

Many interesting anecdotes about this celebrated singer are known, one of them relating (Music of India: H. A. Popley) how one day the Emperor Akbar, after Tansen had finished one of his best performances, asked him if there was anyone in the world who could sing like him. Tansen replied in the affirmative, and said that there was one who far excelled him. The august monarch who was a fervent lover of music was all attention to hear the name of this other musician. Tansen named his Guru, Haridas Swami, a famous Hindu sage and devotee of Lord Krishna, who lived at the banks of the Jumna at Brindaban. The Emperor asked him, to bring the honoured sage to his Court, to which Tansen respectfully replied that he would not come to the Court even at the command of His Majesty. Thereupon, the Emperor desiring himself to be taken to him, accompanied Tansen to the hermitage of Haridas Swami, disguising himself as his instrument-bearer. There, Tansen asked his Guru to sing, but he refused. Then Tansen practised a little trick and himself sang a piece before his old master, making a slight mistake in doing so. The Guru at once called his attention to it, and showed him how to sing it properly, and then went on in a wonderful burst of song, while the Emperor listened enraptured. Afterwards, as they were going back to the palace, the Emperor said to Tansen, 'Why cannot you sing like that?' 'I have to sing whenever my Emperor commands,' said Tansen, 'but he only sings in obedience to the inner voice.'

Like the stories current about the fascination of wild animals by the music of Baijoo, the spontaneous ignition of lamps when Gopal Naik sang the Deepaka Raga, and the harp of Orpheus touching the heart-strings of the most ferocious beasts and moving even the inanimate creation, one that has been related (Popley) about Tansen says that one day Akbar ordered him to sing a night Raga at noon, and as he sang, darkness came down on the place where he stood, and

spread around as far as the sound reached.

To the memory of this great musician, Gwalior annually pays in the vicinity of the Basant Festival its reverential homage before his unassuming tomb—a simple one-storied open structure supported by twelve outer pillars and four inner. This year the event fell on the 17th, 18th, and 19th January and for 3 days and nights the spacious grounds around the tomb were enfeete, with a full programme of dancing girls, singers and musicians,—some of them from Agra, Lucknow and Rampur,—vying with one another to produce their best in them. The great Bombay musician-devotee, Prof. Vishnu Digambar with his disciples also paid his tribute of homage to the celebrated Tansen a few weeks before, when he organised a Music Conference as well.

The Late Maharaja Madho Rao Scindia himself a connoisseur in the art, and according to Prof. Bhatkhande, an authority on the Abhinaya branch of Music, earmarked a special grant in the State Budget for the celebration of the Tansen Anniversary and entrusted the management of the function to a special committee.

One striking feature about this annual celebration where Hindus and Mahomedans congregate in large numbers is that the spirit of religious toleration, always preached and rigorously practised by the late Maharaja, and also thoroughly inculcated in his subjects, is evidenced everywhere from start to finish. The function begins with the recital of Hari Katha by a Brahman priest and his music party, and ends with the Moslem ceremony of Chadhar-laying on the grave of Tansen; and as the Muezzin from a neighbouring mosque sends forth his sonorous call at the prescribed hours, the Muslims quietly leave the gathering to offer their prayers, and the streams of music from the violin, the fiddle, the guitar and the veena, as also the intonations and modulations of the nautch girls and men-musicians continue to flow uninterrupted from the different camps as before. No question about 'music before mosque' is ever raised and not a ray of communal thought enters the minds of these hero-worshippers gathered together to do their homage en masse.

# LEPROSY PROBLEM IN BANKURA

BY PROFESSOR JOGESH CHANDRA RAY

## I

PEOPLE outside the District of Bankura have come to know it as a land of frequent famines. But famines on account of floods of rivers or failure of crops are not uncommon events in our country. Neither is malaria uncommon killing the people by lakhs nor cholera by thousands every year. What is not common elsewhere but common in this District is leprosy, that terrible, loathsome and agonizing disease which condemns the sufferer to living death and is a perpetual source of danger to others and to succeeding generations. In the Census Report of 1911 Bankura was described as "the blackest leper spot in the whole of India." The next and the last Census of 1921 found it worse. We can hardly conceive a calamity greater than race degeneration.

Bengal is not particularly unfortunate in this respect. There were 66 lepers in 1921 in every lakh of her population. There are Provinces which counted more. But there is not a single Province where the proportion was found to be as high as 270 as in Bankura. In Bengal the only Districts which contained over one hundred are Birbhum 148 and Burdwan 112, the two Districts are the north and north-east of Bankura. How black Bankura is and what a terrible state the colour reveals, will be apparent from the annexed map of Bengal reproduced from the Census Report of 1921.

The average of 2.7 afflicted in a thousand of the population of Bankura does not adequately convey the true state. The intensity in certain wide parts of the District is appalling. Thana Gangajalghati had 54, Saltora 47, Majia and Bankura\* 45, Indpur 43, and so on. The only Thana outside the District and comparable with Bankura is Thana Gopiballabhpur situated on the sea-coast in Midnapur, counting 6.5. The annexed map of the Districts of West Bengal copied from the Census Report of 1921 will

show the distribution. It will be seen that a wide tract running from south to north through the middle of the District is the most infected area, and that the prevalence becomes less and less on the two sides of the region, and markedly on the east side.

The average of the District as given in the Census Report was always regarded as a very low estimate by those who had intimate knowledge of the District. The late Mr. J. Vas, I.C.S. Collector of the District, took great interest in the Leper problem and tried to arrive at a correct estimate during the last famine in 1918 through the officers employed in Relief operations. The number was found to be 4700, or 4.7 per thousand of the Census population in spite of the death-rate exceeding the birth-rate by over 6 per cent during the previous famine year of 1914-15. There was thus an increase of 2 per thousand in the seven years between 1911 and 1918.

There are separate statistics for the town of Bankura available to me. But the local Doctors estimated the proportion so highly that it seemed incredible. Recently Dr. E. Muir, Head of the Indian Leprosy Relief Association, sent a trained Doctor to this town for training the local Doctors. His casual observation has confirmed the high estimate. He went along the Bazaar for a short walk and without special enquiry detected 14 cases, some of them keeping shops. What is more startling is the fact that he found 10 infected boys in the Govt. Zilla School containing 280 pupils! They are the sons of well-to-do and respectable parents. In another school, the Wesleyan Mission school, having about 300 boys, the percentage is about the same. The sub-divisional town of Vishnupur was never considered as bad as the chief town. Yet an examination of one hundred persons of the Bazaar taken at random shewed one case!

The Thanas of Onda and Gangajalghati were chosen for survey and propoganda by a party of trained Doctors. I have not the exact figures before me, but I understand

\* Excluding the leper population in the Leper asylum.

that the proportion found is four to five times the Census figures. Roughly therefore, the number of the afflicted in the District is over ten thousand, or *one per cent of the population*!

During the course of forty years from 1881 to 1921 there was steady decline in Bengal from the proportion of 192 to that of 66 afflicted in a lakh of the population. Bankura also shewed some improvement between the years 1881 and 1911. But the course was reversed and the census proportion rose from 230 in 1911 to 270 in 1921. There is no explanation for this rise except two famines which happened within the period during which privation and mal-nutrition took away the power of resistance and rendered many an easy prey to the infection. But the virulence of the attack seems to have been much greater than what the rise indicates. During the famines, the first in 1915 and the second in 1918 a large number of indigent lepers having been unable to combat the disease in this weakened state must have died, though not actually of starvation. The leper is naturally short-lived and any debilitating cause hastens the end. Add to this the fact that the second famine was accompanied with epidemic influenza which carried off a still larger number. As a result the population decreased in the ten years 1911-1921 by death over birth to the extent of over 4.5 per cent. But in spite of the elimination of the "unfit" there was increase in leprosy. Evidently this was due to rapid infection, and fresh cases cropped up during and after the famines.

Possibly a part of the increase was due to emigration of the able-bodied to other Districts in search of employment, leaving behind those who were unable to move on account of their infirmity. But since emigration is a normal feature of a District which cannot in any year feed its entire population, this cannot be responsible for the total increase in leprosy. Neither can we assume that the census was more accurate in 1921 than in 1911. We are thus forced to the conclusion that there has been going on steady increase and that the recent revelation of the appalling condition is not entirely due to correct diagnosis. The prospect is then becoming gloomier year by year.

## II

All physicians, ancient and modern, Indian and European, are agreed that leprosy is con-

agious and that it spreads rapidly unless it is checked by segregation and restriction of free movements of the afflicted. The Ayurveda tells us that "like venereal disease leprosy spreads from person to person, by sexual intercourse, by contact, by breath, by eating, sleeping and sitting together, by using garments, garlands, and unguents of the diseased." It is now known that "leprosy is due to a small germ which grows inside the body especially in the skin and nerves. People get leprosy by close contact for a long time with a leper who is discharging these germs from ulcers of the skin or from the nose. Living in the same house with such a leper is dangerous; living or working in the same room with him is more dangerous; sleeping in the same bed, using the same clothes, towels and eating-utensils is more dangerous still. People are infected at all ages but children are most liable to infection and are commonly infected by parents and other relations and by house servants."\*

Unfortunately, the exact method of transmission of the germ is not yet known. But the above conclusions are surely based on observation and cannot be disputed. It seems that if the germ finds an entrance into the skin of a person through an abrasion cut or wound anywhere in the body it makes its home there, and, if the soil be favourable, develops the disease. Every case of infectious leprosy is thus a centre of dissemination. Of the ten thousand cases in the District even if half the number be in the infectious stage the danger to the community is awful.

The innocent-looking sweet-meat, the dust of the street, the water of the bathing pond, the cloth washed by the washermen, the razor of the barber, the house-flies, the bed-bugs, the king's cosins etc., may, for aught we know to the contrary, carry the germs. The densely crowded Bazaar, *melas*, *jatras*, theatres, circus and public meetings are extremely dangerous places where people crowd and sit close together for hours. I wonder how much of the infection of the school boys is due to their running about and playing foot-ball in fields abounding in sharp-angled quartz, and seldom have I seen a team of which one

\* *What the public should know about Leprosy.* Issued by the British Empire Leprosy Relief Association (Indian Council), Simla. The pamphlet ought to be translated into Bengali and freely distributed in the District.

or more of the young players have no bandages in the arms or the legs over cuts.

In Bankura the disease is so common that it does not attract notice, and the gravity of the danger is not always realized. Add to this the fact that lepers try to hide the affected parts of their bodies as long as they can. They know that the public look upon these with mingled feelings of abhorrence and compassion and there is no hope of their ever occupying the position of man in their community. It is despair which drives them to assume an apparently defiant attitude when they come forward in social ceremonies, offer their *hooka* to friends, sit close to them and when occasion arises distribute food with their hands to invited guests. Not a few are driven by poverty to persist in their employments, and fear of starvation blunts their better judgment. There is also a belief among many that the disease disappears if the afflicted mixes with people and take it lightly. Brooding over the calamity is said to prolong it and the superstitious belief arose as an antidote. Happily there are many who realize what it means and calmly keep themselves aloof and pray to merciful God for early deliverance. There are families, poor and illiterate, where the patient is given a separate room or shed with separate clothes, beds and eating-utensils. And who can count the patient martyrs who attend to the sick whom the disease makes fretful and irritable to a degree, not for a day, a month, a year, silently bearing the anguish of heart until Death is merciful and carries the victim off the stage? There is no man who does not sympathise with the woman who treats her leprous husband as if nothing has happened, the mother, the father who fondly cling to the darling child hoping no harm is done by their caresses. When nature is so strong, and nurses are not available, it is useless to discuss the question of hereditary transmissibility of the disease.

The Hindu sastras wanted to stamp out the disease by declaring it as the penalty for the greatest sin one might commit and the sinner as the untouchable among the untouchables. The sastras follow the law of nature which lets only the fittest survive, makes society greater than individuals and seeks the greatest good of the greatest number. I sometimes wonder whether the modern advances in medical science waging

obstinate war against nature is really doing good to society by giving a precarious lease of life to those who are wrecks and swell the number of unfits by their progeny. It is possible to carry feeling to excess and to regard the tiny flesh as the end of all existence.

But it is neither feeling nor reason but ignorance and callousness which is at the bottom of the spread of infectious diseases. In this petty town of Bankura consisting of 14000 male and 12000 female population there are probably 280 men and 120 women lepers, at least half of whom are in the infectious stage. Certain quarters of the town, the original villages out of which it has grown, without any sanitary plan are densely congested. The town being the Head-quarters of the District draws a large number of people from every part of it, and it is not uncommon to find infectious lepers handling food-grains and vegetables, sweet-meat and grocery, selling their handicrafts, and jostling in the small crowded bazaar and in law-courts. Tea-drinking shops are springing up like mushroom, and all grades of men from college students to petty shop-keepers are drinking the beverage out of the same cups. It is indeed a melancholy state when afflicted young men of some education contract marriage, and whole families of respectable and well-educated gentlemen get the disease. "People often appear to the public to be quite well, while all the time they are discharging the germs of leprosy from the nose or from ulcers under the clothes. Such people may be a great danger to those who come in close contact with them at home, in the course of business or in public conveyances." Again, beggar lepers are "not so dangerous as is often supposed. In most beggar lepers the germs have died out leaving only disfigurement. \* \* \* Besides these people do not come in close contact with such beggars. The ordinary respectable citizen, who, to guard his respectability conceals the fact that he is suffering from leprosy, is a much greater danger to the community than the pauper." The lowest classes are everywhere the victims of this disease in which poverty and want of personal cleanliness prevail. But in Bankura the highest class, the Brahman caste, counts a large number. Mr. Vas found Brahmans forming 8 per cent. of the total lepers in a Thana, and in Onda they have been found to stand next to the Bauri

caste. This unmistakably shows that they have not the sense of untouchability and freely mix with lepers.

The problem has a wider aspect. The Census Return of 1921 shows that a lakh and a half of the population of Bankura emigrated to other Districts of Bengal to earn their living. In the famine year of 1918 fifty thousand men and women are estimated to have gone to the tea-gardens in Assam. Many are seasonal emigrants. We cannot, however imagine that all the men and women who go elsewhere as labourer or the vast number of men and also of women to serve as shop-assistants and domestic servants are free from leprosy. At the conference on the Leper Problem in India held in Calcutta in 1920, Mr. Vas observed that "these two circumstances—the wide prevalence of the disease and the great volume of emigration—make it clear, I think, that Bankura is not only a great focus of the disease of leprosy, but a centre of dissemination to other areas and other population.\* \* It would be no exaggeration to describe the problem as one of grave Provincial and even Imperial danger." Indeed, when Railways and motor buses have made travelling easy, the safety of a Province is determined by the safety of its units.

### III

Leprosy seems to have been endemic in Bankura since remote past. It has been the home of the worship of Dharma who implicated the terrible punishment of leprosy upon the unbelievers and condoned those who faithfully worshipped him. The lowest classes, the aborigines, were, his worshippers, but the highest were always afraid of his displeasure. The disease has now been pandemic, and it is not possible to say whether it has become milder or not. But the wide prevalence goes to show that the people have not been immune to it.

Similarly there is literary evidence to show that seven or eight hundred years ago leprosy was so widely prevalent in Eastern Bengal that the writer, an inhabitant of central Bengal who alludes to it gave the fact to illustrate the effect of eating salted and dried fish. Whether the explanation is correct or not, the fact remains that while E. Bengal has vastly improved, W. Bengal has not, and that Bankura is still "the blackest leprosy spot in the whole of India." In the

Census Report of 1921 we read that "in 1881 leprosy was more prevalent in Northern Bengal and almost as prevalent in Central Bengal as it is now in Western Bengal, and the proportion afflicted in E. Bengal was more than half of that in W. Bengal today. The improvement has been great in E. Bengal, greater in N. Bengal and greatest of all in Central Bengal where the proportion afflicted is but 27 per cent of what it was 40 years ago."

Why has Bankura remained an exception and why has it been going down? It would appear that the explanation is greatly economic and partly social. But before entering into it let us examine the predisposing causes of leprosy. These may be according to Dr. Muir, (1) temporary, due to acute disease like enteric, influenza, etc. or (2) more permanent, due to chronic ailments such as bowel diseases, syphilis, recurring attacks of malaria, hook worm, etc, or (b) due to climatic conditions, unhealthy and insanitary surroundings, lack of sufficient exercise or unsuitable diet. The predisposing causes can thus be summed up in what is vaguely called loss of resistant power or vitality. Unfortunately, more than one of the permanent causes are present in Bankura in some part or another, and as the germs of the disease are there in large numbers, it is not surprising that the disease does not show decline.

The Ayurveda recognised the influence of climate in limiting the spread of diseases, and laid particular stress on diet in warding off the infection of leprosy. Certain combinations of food and excessive consumption of particular kinds of food were believed to predispose the body. Physiographically Bankura is not the same in all parts, its northern and western parts being borders of the plateau of Chotanagpur, and its southern and eastern parts of Lower Bengal, not many years ago three-fourths of the District were covered with forest. But reckless destruction has made the air of the northern part drier, annual variation of temperature larger and the soil less moist and fertile. The zone of leprosy is widest in this part and possibly the change of climate for the worse has accenuated it.

It was long supposed that the incidence of the disease is high over lateritic soil and extensive tracts of Bankura have red soil. Possibly the iron contained in it dissolving in drinking water induces chronic consti-

pation. The water of many wells in the town of Bankura is highly charged with iron, and outsiders coming to it complain of constipation for some time, and emigrants to Lower Bengal are afraid of the water there which they say brings on loozeness of bowels. Though the people in the villages generally drink the water of ponds and lakes, a large number appears to have chronic constipation.

Among other permanent predisposing causes of leprosy Dr. Muir mentions syphilis and the local Doctors are unanimous in asserting that the majority of the leprosy patients at first suffered from this disease. Some having wide practice in this line go so far as to say that ninety per cent of the population of certain castes living in the town have syphilitic taint. It is difficult to say which of the two diseases has more disastrous results on the race, and it is sad to reflect that nothing has been done to root out the patent predisposing cause of leprosy known to all. More disquieting is the news that venereal disease is common also in villages. Some contract the disease elsewhere during their temporary stay and on return spread it in their families. At the conference on the Leper Problem in India referred to above Mr. D. L. Joshee of Ramchandrapuram, Madras, told a similar story. He said that "quite a number of coolies who have been to Rangoon come to us with the disease of leprosy. They themselves say that the cause is their immoral living. They say their disease began with syphilis and developed into leprosy." But it is to be remembered that Burma is highly infected, standing next to Assam. The two infections being present, the diseases developed one after the other. Perhaps this is the reason why syphilis has drawn more notice in this town than in others.

The social structure of the population of the District is its most remarkable feature. more than a third of the population consist of the lowest and poorest classes. They form the boundless labour class. What is more remarkable is the presence of a lakh of Brahmins in this poor District, who though not actually landless cannot maintain themselves and a very large number cannot be distinguished by their appearance from the lowest class. But considerable contact of two races in widely unequal stages of civilization results in moral degeneration of the higher and physical deterioration of the lower. The Santals of the District who

number a lakh have so far kept themselves aloof, and though as poor as the other two lakhs of the labour population have still retained the vigour of their race. Probably leprosy is not so widely prevalent among them as among these classes who live as close neighbours, of higher castes serve as domestic servants, and supply agricultural labour. In ancient times, and even now in many Provinces, they were kept at a distance as untouchable. The domestic servants recruited from the low class used to live in the family of their masters. But necessity has no law, and the same necessity surely dictates the raising of the level of life of those with whom we are compelled to associate. The physical law of action and re-action holds good in moral and material life and the real problem is centred in this fact.

We have seen that Bankura cannot feed its population even in normal years and sends away a lakh and a half to other Districts. But even in spite of this huge emigration, there is not much relief to the District. The standard of living of the vast majority is extremely miserable. Perhaps one-third of the population are always on the verge of starvation. Perhaps another third seldom enjoy two full meals a day. In the town itself where is an outward appearance of better condition in dress among the general population the thin frame, the haggard look and stooping gait of men and skinny limbs and dry face of women at once show the extent of under-feeding. Many a family live on one meal of rice a day, the other meal consists of a few mouthfuls of *muri* (fried rice) or a handful of cooked rice in plenty of water. Soup of pulse with copious water is a luxury, and oil in the daily diet is barely sufficient to give its smell to the leaf vegetable often of the coarsest kind, and wild herbs. There is not a drop of oil to rub on the body before bath that it may cleanse the skin, protect it against the sun and weather and the germ foes floating in the air. But the craving of nature for oily food is not so easily satisfied, and the baked paste of poppy seed is used as a delicacy by all classes either alone or as an adjunct to a vegetable. Another striking feature in the diet is the habitual consumption of an excessive quantity of salt. Perhaps this is due to nature's another craving, the craving for organised salts present in vegetable and fruits which are lacking in

the diet. A standard Ayurvedic writer is of opinion that consumption of poppy seed dries up the tissues and has constipating effect. It is popularly believed to cause night-blindness which is common among the people. As to excessive use of common salt the Ayurvedic writers have all condemned the habit. They say that it makes the body flabby and predisposes it to skin disease, ulcer and leprosy. In this connection I may mention a fact recently noticed by the surgeon of the local Medical School Hospital that the blood of his patients takes long time to coagulate, longer than what he found in the Calcutta Medical College Hospital. The discovery is worth investigation in its relation to leprosy.

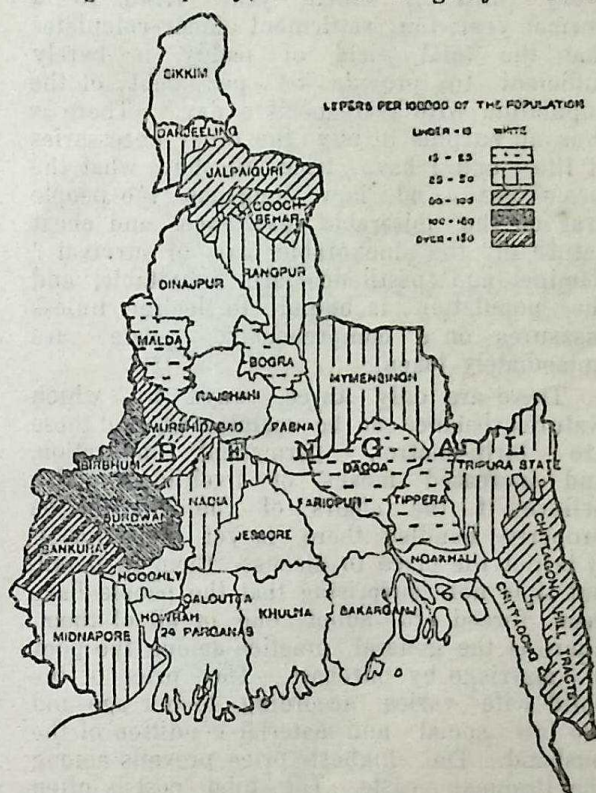
The ordinary diet of the next economically better class counting perhaps another third of the population is as low and unbalanced as the above. It is deficient in protein and markedly in fat. The same hankering after poppy seed and salt is conspicuous. Fresh vegetables are not plentiful and fruits are rare, particularly in the drier parts of the District which are also highly infected. The corrective to chronic constipation is wanting, and there is surprising avidity for innutritious vegetables which fetch abnormally high prices. Compared with this diet that of the neighbouring Districts of Hugli and Midnapur is much better at least in fresh vegetables and to some extent also in fats. The people there consume less salt. Their diet is, however, low and unbalanced, and, I think responsible for their low vitality on account of which malaria has been ravaging the Districts for over half a century. Low diet and low vitality are twin brothers, and low productive capacity accompanies. There is thus a vicious circle from which there is no possibility of escape. The energy of the people of E. Bengal is chiefly if not entirely due to their nutritious diet. West Bengal is almost dead, and Bankura in particular as shown by its indolence prevailing among the common people.

#### IV

In his *Diagnosis, Treatment and Prevention of Leprosy* Dr. Muir names five enemies of this disease and asks the public to make them allies in order to fight against it. These are (1) freedom from other diseases (2) bowels well regulated, (3) exercise abun-

dant, (4) habits regular, and (5) diet fresh, nourishing, not excessive. As to treatment "the first great essential is the elimination of the predisposing cause or causes," and "diet, exercise, skin and bowel sanitation must be attended to, and the climatic, hygienic and social conditions under which the patient is living must be enquired into."

Fortunately, these instructions form the elements of hygiene and are not special for leprosy, and it is obvious no preventive or curative remedies can cope with a widespread disease unless persistent efforts are made from all directions for many years. Enlightened public opinion is the first requisite in a campaign against the terrible scourge of leprosy, and what a glory would



Map showing Lepers per 100,000 of the Population in Bengal

it be to the public-spirited sons of the land to declare it free from it! The problem is too pressing to wait a day longer.

I do not wish to minimise the gravity of the problem, bound up as it is with economic and social causes. Agriculture, the main stay of our country, is uncertain in result when it is solely dependent on the monsoon and more uncertain in places like

this where monsoon itself is naturally uncertain. The greater part of the District is not meant by nature for profitable agriculture, and the people have neither capital nor knowledge to combat with her. Commencing with the terrible famine of 1866 there have been six officially recorded famines up-to-date giving one in every decade on the average. In a recent Government Resolution in the Report of the survey and settlement operations in the District, the case has been clearly stated. "Of the total area of the District only 47 per cent is cultivable and even this moiety suffers so much from drought and unequal distribution of rainfall that a partial or total failure of crops occurs every third or fourth year. Even in a normal year, the settlement officer calculates that the total yield of paddy is barely sufficient to provide 84 per cent of the population with two meals a day." There is thus no surplus to buy the other necessities of life, and I have tried to show what the meals are. And how long can the people drag on the miserable existence and cheat nature of the inexorable law of survival? Famine and pestilence are inevitable, and the population is bound to decline unless measures on a comprehensive scale are immediately taken.

There are only three ways by which Nature's balance can be maintained, and these are birth-control, permanent emigration, and increased means of livelihood, and I believe if the affairs of the District be properly handled there is yet hope for it. It is not the place to discuss them in detail, but it is not surprising that the people have been forced to adopt one or all of them. There is the general practice among the poor of marriage by purchase. The price of the child wife varies according to her age and the low social and material condition of the husband. The highest price prevails among the Brahman caste. The total cost is often prohibitive and compels young men to defer marriage to a late age and sometimes to pass life as old bachelors. The great disparity of age of the married couple results in small family, desirable in a poor country, but early widowhood is undesirable in a moral people. Mere increase of population is no test of prosperity, the real test is increase of longevity. The lower classes having cheap wives, child marriage and widow marriage multiply as rapidly as they die. This is Nature's last attempt at preserv-

ing the race, more are born in order that a few may survive. This state is however not peculiar to Bankura, but affects its welfare in a marked degree. The swelling of the poor class is not a blessing, when there is no means of livelihood, and enforced bachelorhood among those who have some means is bound to lead to immorality. The ratio of men to women lepers in the province is as three to one, but in West Bengal and particularly in Bankura it is as two to one. Men are more exposed to infection than women; but where women move freely and have leprous husbands and other male relations, the ratio is increased. The best and the quickest remedy for lowering the marriage expenses and diminishing the number of widows is the introduction of widow marriage under certain conditions, and here is a vast field for the Hindu social reformers.

The excess population of a District naturally migrate to other Districts, and Bankura has been following this law. The last Census Report shows that in ten years 1911-1921 it has lost 104 persons out of every thousand of its population. About one-half of this is due to death, and the other half to emigration. Probably the subdivision of Vishnupur which has lost 168 persons is the worst off in respect of death due to malaria and influenza. The only consolation is that excepting the Thana of Sonamukhi the other Thanas are not highly infected with leprosy and that in the matter of decline of population due to death the sadder subdivisions of Burdwan and Midnapur have each lost 111 persons, Arambagh 108, Ghatal 105, and so on. As a consequence labour has been scarce in them and extensive rice fields are lying uncultivated and all useful works requiring manual labour are at a stand still. There is thus large field for emigration from Bankura to the neighbouring Districts to the good of all. Temporary or seasonal emigration does no permanent good to either. Let the necessary labouring classes as well as artisans be encouraged to settle with their families in their new homes in new Districts and concerted action of the public spirited well-wishers of the Districts is sure to achieve success in redistribution of population.

But the greatest evil of chronic poverty is moral deterioration. The people lose the sense of self-respect, become cunning

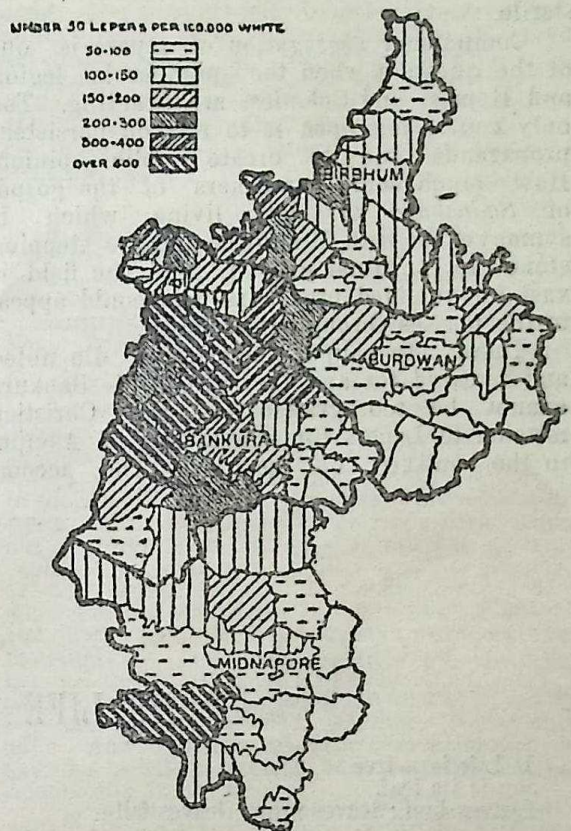
and suspicious, exactly the reverse of the qualities necessary for improvement and advance through co-operation. The thoughtful residents of the District deplore the change in the character and mental outlook of the people which they say has been gradually brought about in the course of the last twenty years or so. Of course, this effect of frequent famines and wide-spread diseases like malaria or leprosy is not immediate; it takes time to develop into pessimism inaction on one hand and blind selfishness with attendant evils on the other. Mr. G. S. Dutt, I. C. S. and Collector of the District devoted his best energy to the amelioration of the condition, but it is an up-hill work and requires patient and continuous labour for years before any appreciable upward movement can be effected. The stubborn fact is inertia, and resolute must be the spirit of workers to overcome it. There should be well-qualified and well-trained lecturers to impart the lesson of self-help and self confidence. Visual demonstration and comparison are the two means to awaken interest.

The improvement in leprosy noticed in other parts of Bengal has been automatic with improved standard of living and the campaign against the disease will be fruitless unless the problem is attacked on all sides. So far as nourishing food and altered diet goes Bankura need not despair. It is fortunate in possessing a variety of climatic and soil conditions and can grow a variety of crops for which it is now dependent upon other Districts and Provinces. It can raise barley and wheat, pulses and oil seeds in larger quantities than it does at present. The waste uplands may be profitably cultivated in the rainy season for soya bean, the combined pulse and oil seed, which the people direly need in their diet. Vegetables can be grown every where in abundance, and many kinds of fruit trees in waste lands. Let the necessity for these be inculcated, and the question of irrigation will solve itself.

It is a happy sign that the District Board has become alive to the gravity of the leper problem, and appointed three Doctors for treatment by the modern method of injection. This provision appears to me inadequate. For, the number of patients is enormous and widely scattered, and the treatment is long. Both the Ayurved and modern medical science are unanimous that leprosy

is curable in the early stage, and more attention ought to be given to these early cases than to the advanced where cure is not certain. But unfortunately people neglect the disease when it is not yet painful and does not attract notice of the public. At least three more Doctors have to be appointed for the treatment of the early cases, remembering that expenditure is always heavy at the beginning of a campaign.

The Research in Leprosy treatment is not yet advanced and the Ayurveda and the modern treatment are on the same footing as to result. Some cases are per-



Proportion of Lepers per 100,000 of population in several districts of the Burdwan Division (Bengal)

manently cured, some temporarily, and others not at all. The Bengal Council ought to allot sufficient fund for pushing on research in the school of Tropical medicine. In the mean time, when the Ayurvedic treatment is at least as good as the other, and the people have natural and traditional faith in it there is no reason why competent

Kabirajas should not be appointed for those who wish to avail of it especially in view of the fact that treatment is voluntary and resources are limited. The chief point is to bring relief to the sufferer and to check the spread by awakening the sense of danger. As an aid to this treatment trees such as Nim (*melia*), Karanja (*Pongamia*), Chaulmugra (*Taraktogenos* or *Hydnocarpus*), Guggula (*Balsamodendron*) should be freely planted along village sides and in forests. The District Board might grow the latter plants in a nursery and freely distribute them. If practicable the women lepers and venereals might be induced to be rendered sterile.

Compulsory segregation of lepers is out of the question when the number is legion and Homes and Colonies are wanting. The only course left open is to rely on persistent propaganda and to create public opinion. How much could preachers of the gospel of *Sadachara* or right living, which is synonymous with Hinduism and the stepping stone to spiritual growth, do! The field is vast for qualified preachers who could appeal to the masses through the Sastra.

There are pauper lepers who die unfed and uncared for and the people of Bankura cannot be too grateful to the Christian mission to Lepers for establishing an Asylum in the outskirt of the town. The accom-

modation is limited, and the number of inmates is at present 180. Thanks also to the benevolence of the late Babu Kishorilal Jatia of Calcutta for increasing the accommodation and providing for a resident Doctor. But these are, alas, a mere drop in the ocean. Besides, it is a fact that even pauper lepers are not willing to seek the Asylum for fear of losing caste and becoming Christians. Surely, they cannot be compelled to segregate and locked up in a place which they do not like. Some Homes are, therefore, necessary where they may live in peace.

All the measures suggested above require funds. But I believe that if appeal be made Bengal will come to the rescue and will not allow this District to be a land of cripples. The Government of Bengal knows it to be "one of the poorest and most backward District, in the Province." But it is apt to be forgetful of its duties unless constantly reminded. The defective definition, of a Leper in the Lepers Act ought to be amended in the light of the present knowledge and the Act enforced in order to prevent free movements of the lepers. There was a proposal for a Leper Colony in Midnapur, and the Bankura representatives may ask the Government regarding its fate. Undoubtedly, they have undertaken onerous duties on behalf of the District, and may their efforts be crowned with success.

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## IF LIFE IS A TREE

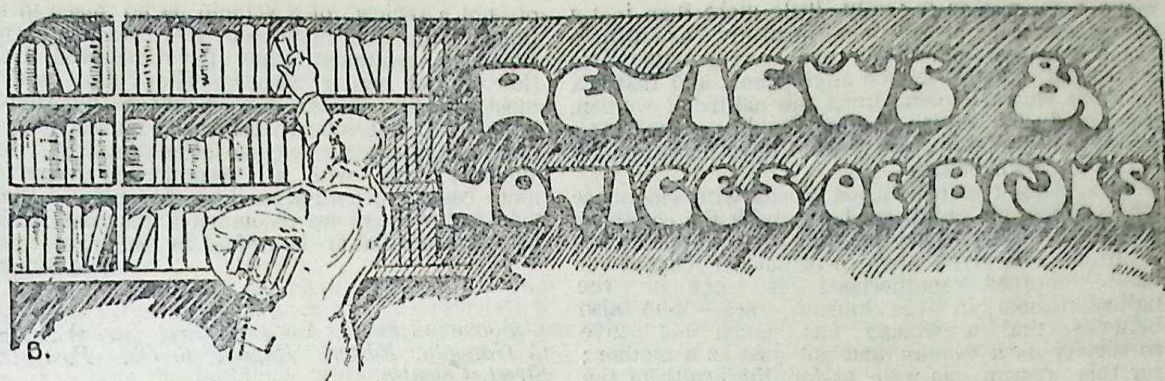
If Life is a tree  
Joy is its leaf.  
Leaves bud ; leaves grow ; leaves fall...

If Life is a tree  
Its roots are sorrows...

Long after the leaves are fallen,  
Long after the boughs are bare,  
The roots cling fast.  
Deep in the Earth-Mother's bosom.

—From "The World Tomorrow." KWEI CHEN

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[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

## ENGLISH

**HAPPINESS IN MARRIAGE:—**By Mrs. Margaret Sanger. Published by Jonathan Cape, London. Pages 224. Price 5 sh.

There is nothing so difficult to write about as sex. The very word is sufficient to bring an embarrassed smile to most people. Why this is, how this developed in the course of our human evolution, is a mystery. For sex is the origin of life, the origin of every creature that exists. It is the primal force from which most that is creative and beautiful in our life today, springs. It is sublimated sex energy that has built our culture—our music, art, and literature. Yet out of this deepest of instincts, and about it, has grown up the ugliest, the sickest and the most perverse attitude. It is noticeable that the men and women who most abuse or misuse sex, are the ones who have the lowest opinion of it and in whose presence one often feels unclean. They are the persons who speak loudest of purity (in others) and who regard a study of sex as obscenity.

One can well understand why some persons, even intellectual men and women, take this attitude. Perhaps their own intimate lives are ugly and beastly. For, the lives of many men and women are out of harmony with all that they profess in public. Modern and progressive in public life, their intimate relationship at home may be on the level of the most primitive tribes. No, one can hardly say that, for primitive peoples often live very clean sex lives. One might say, instead, they are on the level with the ordinary capitalist whose buying and selling habits extend into the realm of sex also.

But it is just because of the silence about sex, just because of the ugliness that ugly people permit to grow up about it, that young men and women should study the best literature on this subject before embarking on marriage. With knowledge comes light, and with light, beauty and health. The old order costs too much in pain and suffering. The ignorance that passes as purity,

is a danger to the individual and the race. It is for this reason that Margaret Sanger's book can be recommended to married couples and to those who are to marry.

Margaret Sanger is the leader of the international birth-control movement. Not only is she a woman trained in medicine, but for years she has been a woman to whom other women have gone to seek advice and help in their marriage relationships. She is further a mother of two sons, whom she has brought to manhood and whose questions she has had to answer and whom she has had to educate to avoid the ugly mistakes that most youth faces. On the sex problem she has a very natural and beautiful outlook. All of this has led her to write a book, which is not, like her others, primarily on birth-control, but one which deals in detail with the intimate relationship between husband and wife. In it she has taken the problems which thousands of men and women have laid before her in their search for a solution of problems in their own lives. She has found that the problems can almost be classified, for, they are so much alike. And she has tried to give a solution by showing what a normal and beautiful marriage relationship should be.

The first part of the book—that on courtship—does not impress the reviewer of this volume. The manner of courtship as described by her there belongs to a certain class of people only, in a certain system of society. It is American—or perhaps also Anglo-Saxon. It is certainly not German or Russian or Scandinavian. But the last half of her book is universal, for here she approaches the period of married life. She emphasizes the ignorance of men (who boast that they know "all about women" just because they may have had relations with prostitutes or barmaids or landladies) about sex or about the emotional lives of women. There are countless thousands of men who have lived a sex life before they married, who are absolutely ignorant of the nature of woman, and who eventually are responsible for the nervous diseases from which women so often suffer. To

many men, woman is really little more than just a convenient piece of bed-room furniture, as also a cheap house-servant. That there are periods when a woman should not be approached, and that sex relations should depend upon the nature of woman, is ignored by most husbands who regard their wives as private property who have no autonomy over their own bodies.

Mrs. Sanger in conclusion pleads with eloquence for a race of children born with the *conscious* desire of the parents. She is opposed to children conceived by accident or chance or habit. Forced motherhood is one of the ugliest things in the human race. She also believes that a woman has much to give to society *as a woman*, and not just as a mother; for this reason, as well as for the health of the woman and child, she advocates that motherhood should be postponed until at least the age of twenty-three, and that a woman should, through birth-control methods, be able to space her children as she finds suitable with her inclination, health, and economic means.

She also touches a problem which is especially to be brought before the Indian public—that maturity means not just physical maturity, but it must mean physical, *plus* mental, *plus* psychic, maturity. To regard a woman as mature from the physical standpoint only is to disregard the things which separate man from the beast,—the mental and psychic factors. The human being matures more quickly physically than it does mentally or psychically. Mrs. Sanger holds that a woman has finished the period of adolescence, or growth to ripe maturity, only at the age of twenty-three. In India it might be a bit sooner, but it is doubtful if it is much earlier. It is very, very doubtful, if any woman should be a mother until after the age of twenty. And even then Mrs. Sanger holds that motherhood is not the sole aim of marriage, but that marriage means a very deep companionship as well. She advocates a period of at least two years to elapse after marriage before the first child is conceived. This two years she holds to be necessary for a husband and wife to know each other, to cement the ties of love and comradeship, and to work together in their journey through life. The whole attitude of many men that a woman should become a mother at once after marriage, is out of harmony with nature. Sex desire, and the instinct for motherhood, are two entirely different things, and both demand and deserve the respect of all. The desire for a child generally comes long after sex desire has developed. The drive to motherhood which is artificially created by a society, is not the natural motherhood. As a rule, this instinct is aroused in a woman only when she feels in her spirit that she is one in body and soul with her husband. Women cannot feel this unless they know their husbands thoroughly. It takes a long time for a man and woman to know each other, even in the west where we are comrades from childhood, in youth and into maturity. And the woman who desires a child by a husband who is strange to her, who is cruel or disrespectful of her as a woman, hardly exists.

There are chapters in this book which are of very great importance but which it is not well to write of. Not that they should not be written

of—but a review of a volume is no place to treat them. Such intimate subjects demand more extended treatment; they have received that in the volume under review. They deal with the most intimate relationship between husband and wife, and out of which great unhappiness and nervous illness for women often develops. In all sincerity, and with all respect and desire for a more beautiful, natural, and happier married life for men and women, we recommend this book to those who are married or betrothed in marriage.

AGNES SMEDLEY

SOUTHERN INDIAN BRONZES (*first series*): By O. C. Gangoly, Editor "Rupam" 6, Old Post Office Street, Calcutta.

A thing of Beauty is theoretically considered to be a "Joy for ever," but practically remains confined to a coterie of elites. How to make the masterpieces of architecture or sculpture painting or decorative art easily accessible to many through cheap yet faithful reproductions is a problem of great import in this age of democracy. Mr. O. C. Gangoly, with characteristic zeal has come forward to tackle with this problem of "vulgarisation" in the French sense of the term. With rare discrimination and taste he has launched this series of "Little Books on Asiatic Art" which proposes to publish not only booklet on Indian art but also on the sister schools of Asiatic art e. g., those of China, Japan, Persia, Cambodia, Java, Siam etc. The first volume on "Southern Indian Bronzes" fulfils our hope and raises a great expectation. Mr. Gangoly being a pioneer in the study of South Indian bronzes has gloriously succeeded in bringing out the inner aesthetic appeal of these masterpieces in bronze. Anyone that would care to study with a little patience the 23 exquisite specimens reproduced here by Mr. Gangoly is sure to admit that "to know them and to appreciate them is to receive an initiation into a new world of plastic dreams not revealed in any of the masterpieces of Greek or Renaissance bronzes."

In a short introduction of 33 pages Mr. Gangoly has condensed all information necessary to follow him in his documentation. He has further managed to explain certain technicalities with the help of 10 excellent diagrams, illustrating the canons of the shilpashastras. The high quality of reproduction and printing makes the book a work of art. We congratulate the editor of Rupam on this noble venture and recommend the book to all lovers of oriental art.

NATYASHASTRA: with the commentary of Abhinavagupta. Edited by Pandit M. Ramakrishna Kavi M. A., Vol. I Pp. XXVII+386. Price Rs. 6. Gakwad Oriental Series No. XXXVI. Central Library, Baroda. (1926).

A curious sort of historical fatality seems to cling to the history of ancient Hindu dramaturgy. While actual surviving specimens of *nataka* or drama rarely go beyond the Gupta era (only recently pushed as far back as the age of Kanishka, thanks to the discovery of *Sariputra-prakaranam* and other dramatic fragments of Asvaghosa) and while Bhasa the illustrious predecessor of Kalidasa made a tantalising gesture and slowly came down to the age of vernacular (Malayalam) rehandling—the reputation of Bharata Muni,

the author or rather the first important compiler of *Natyashastra* still stands with all the glamour of hoary antiquity. Hence the problem of dramatic origins in India is at once exciting and baffling. Abhinavagupta the famous rhetorician of the Kashmirian school while commenting on Bharata's *Natyashastra* says that the work is a compendium of three different schools of opinion (1) of Brahman, (2) of Sadasiva also called *Natya Veda* probably identified with *Dvadasasahasri* or *Adi-Bharata* and (3) of Bharata Muni our present *Natyashastra*.

But what about the long chain of evolution from Brahman's *Natyaveda* (a branch of the *Upavedas*) to the *Nata-Sutras* mentioned by Panini? Practically no specimens have survived. Surely it cannot be that Asvaghosa the Buddhist "litterateur" was the first to compose dramas in Sanskrit. There must have been plays *pantomimic* as well as *textual* during the age of the grammarians from Panini to Patanjali who mention titles of such composition based on the Great Epics which were the eternal quarries for our later dramatists like Bhasa and Kalidasa. But History has played cruel jokes here as in other departments of Indian literature and we are faced with the formidable task of editing a science of Hindu dramaturgy that goes earlier than most of the extant dramas of our literature—a fine paradox indeed!

Yet from 1865 when Kitz-Edward Hall discussed *Natyashastra* in his preface to the *Dasarupa*, scholars have been trying to establish the text of this important treatise. The researches of the French scholars Grosset and Regnaud, between 1880-1898 and of Sylvain Levi in 1891 followed by the publication of the Devanagari text in the *Kavyamala* series in 1894 impressed us more and more with the formidable nature of the textual criticism that was lying ahead. Ramakrishna Kavi, the editor of the Gaekwad *Natyashastra*, appeared in the list apparently well-equipped with "40 copies of the text obtained from different parts of India." Tentatively he has classified his texts as (A) North Indian and (B) South Indian manuscripts and has opined that the B group is earlier. But he frankly confesses that "no two Mss. taken at random agree with each other fully." In that case it would be more advisable and scientific, as we suggest to the learned editor, to reserve all broad generalisations for his concluding chapters and to concentrate all his energies scrupulously to the collation of texts and notation of the variants with as much thoroughness as possible. That will make the Gaekwad *Natyashastra*, as it should be, a *Variorum* edition of the precious text, invaluable for reference. Even if the press copy has been prepared on a different plan, it should be modified so as to satisfy this primary scientific need which alone gives the *raison d'être* for a new and expensive edition of the voluminous text. The editor is no doubt obliged to ply in unknown ocean of textual speculation, but he should, for that very reason, record his personal suggestions, emendations and additions strictly outside the body of the original text as well as commentary. Ramkrishna Kavi is a Sanskritist of rare erudition, specially in the domain of Hindu *Ars Poetica*. Moreover, he has unique experience of working in almost all

the important manuscript libraries of Malabar, Madras and Andhra. Hence we hope that following the hard yet unavoidable path of patient textual analysis, he will give us a model edition of one of the rarest texts of Sanskrit literature. The sculptural representations of the 93 (out of 108) *Karanas* or postures which he reproduces in the volume add a special value to his edition. We only wish that actual photographic reproduction of these rare plastic documents from the relief on the Chidambaram temple (13th century A.D.) were published as a supplement. So an exhaustive glossary and index would enhance the value of the work. It is a stupendous work and we hope the Pandit will rise equal to the occasion and make this edition a veritable *magnum opus*.

THE HINDU COLONY OF CAMBODIA: *By Prof. Phanindranath Bose M. A. Theosophical Publishing House, Adyar, Madras Pp. 410. Price Rs. 3.*

Mr. Bose is indefatigable in the work of popularising the history of ancient Hindu Colonies in the Far East. He has already published books on Champa and on Siam and now he winds up the history of further India by compiling from French sources the annals of the Hindu Colony of Cambodia. After giving survey of its political history Mr. Bose adds several interesting chapters relating to the culture history of Cambodia viz. Indian Literature in Cambodia, monuments in Cambodia etc.

The detailed description of the Saiva temples of Angkor Thom and the Vaishnava temple of Angkor-Vat adds to the interest of the book. The book may be read with profit by all lovers of Hindu colonial history. As an enthusiastic member of the Greater India Society, Mr. Bose has consecrated several years of his life in the task of propagating the knowledge about Greater India amongst those who are not in a position to read the works in French and other foreign languages. His books should be read widely by the public.

K. N.

OUR ASIATIC CHRIST: *By Oscar Macmillan Buck, made and printed in the United States of America by Harper and Brothers Pp. 181. Price 125 dollars.*

This is a book for missionary propaganda, and contains truths, half truths and untruths. The author seems to have been inspired by Miss Mayo whom he has not failed to quote. He believes that "India is tired—tired of life and its awful responsibilities and rebirths" (p. 158). But the example of amorous, thieving and irresponsible Krishna "gives India the sense of release, the sense of freedom from *Karma*: you can kick a hole in the universe if you only follow Krishna", it is a religious drunk" (p. 158).

The author has reverted to the old method of preaching Christianity.

THE GOSPEL OF SAINT JOHN: *By Harimohan Banerjee (5-1 Kasi Bose Lane, Calcutta) Pp XXXVI + 224+16 (Foreword) + 27 (Supplement). Price Re 1-8; or 2s.*

Contains the authorised version of the fourth Gospel. Our author's commentary is uncritical

and unreliable. He is obsessed with the idea that "Man is a born sinner."

**FATE AND ACTION :** By Durga Prasada, Vakil High Court, Allahabad. pp 29.

The sub-title of the pamphlet is "The Philosophy of Life"

**VEER SHAIYA PHILOSOPHY OF SHAIYAGAMAS :** By Siddharomappa Dandappa Pancate : Published by Warappa Basavappa Balangadi, Hubli Pp. 61+13. Price Rs 1- (paper).

Useful but marred by sectarianism.

MAHES CH. GHOSH

**ALL-INDIA DRAMA CONFERENCE, 1921.** Published by the Amateur Dramatic Association, Bangalore City, 1927.

The Amateur Dramatic Association of Bangalore city organised the first Festival of Fine Arts in 1919 which was opened by Dr. Rabindranath Tagore. The Association, on their success, organised an All-India Drama Conference and a second Festival of Fine Arts in 1921 opened by Mrs. Sarojini Naidu. This volume which has been tastefully produced contains the papers read on the occasion together with the address. Most of the 15 papers are illuminating and repay perusal. They give the tradition, motifs and methods of old Indian Drama as well as thoughts and scope of present-day drama and the stage. Mrs. Naidu pointedly says, "The stage to-day is the University of the people." The papers on The Dravidian Drama, The Kerala Theatre, The Art of Dancing in South India, The Indian Dramatic Tradition and how it helps, are both interesting and instructive, and that on Tagore as a dramatist will be enjoyed by many. The labours of the A. D. A. have been crowned with success so far as they go. We have here papers on the modern Hindi and Marathi stage, but the Bengali stage is conspicuous by its absence.

**THE PATRIOT POET :** By Chaudhuri Rahu Ali Akhshami, B.A. Lucknow.

The late Khan Bahadur Syed Akbar Hussain of Allahabad was a great Urdu poet. He introduced a variety of novel ideas and expressions in Urdu poetry. He wrote on almost all topical matters and was popularly called the "Lisan-ul-Asr" or the mouthpiece of his times. The author has shown the various sides of his poetry with extracts and translations. Some of his sayings clearly show the catholicity of his mind—e.g., "Do not call him good or bad on account of his religion. See his character, for that is the real test." "To me these external forms are baseless. Those who are good are really men of faith and those who are bad are Kafir."

**SOUTH INDIAN GILDS :** By Mr. K. R. R. Sastry, M. A. The Indian Publishing House, Ltd., Madras.

The author is to be thanked for collecting important social data from South India in order to refute the opinion of Sir Alfred Chatterton as to the non-existence of trade guilds in the Madras Presidency. In fact the guilds have taken the form of occupational castes in India. The guilds and their workings are shortly described in this pamphlet. There are a few illustrations. The last

chapter deals with the proposed lines of resuscitation and the Appendix indicates the lines of enquiry to be adopted.

**THE MADURA SAURASHTRA COMMUNITY :** By Mr K. R. R. Sastry, M. A., Madura.

Mr. Sastry has studied the weaving communities of Madura at close quarters. He describes the social and economic sides of the life of this Community of the Saurashtras who have settled in 56 places in South India. They migrated to Madura after settling at Devagiri (Daulatabad) and Vijaynagar and their spoken language, called Khatri, has got an admixture of Sauraseni, Vraja and Telugu words and phrases. This is calculated to be a very useful study in applied economics.

RAMES BASU

**HINDUSTANI SEVA DAL :** Published by Dr. N. S. Hardiker, General Secretary Price one anna.

In this book the aims, objects and the constitution of the *Hindustani Seva Dal* have been embodied in details. The Dal was founded by Dr. Hardiker with the object of training and organising the people of India (i) for National Service and disciplined sacrifice with a view to the attainment of Swaraj by peaceful and legitimate means ; (ii) for enrolling and bringing under uniform discipline all existing volunteer organisations and (iii) for raising the standard of National efficiency by systematic physical culture. Its organ the *Volunteer* has been aiming to evolve the ideals of patriotism, nationalism and national service. The Indian National Congress in its Cooanada session (1923) recognised the valuable services rendered by the Dal. Other volunteer organisations in the country would do well to frame their constitution on these lines.

P. C. S.

## GERMAN

**BENGALISCHE ERZAEHLER (Bengali Novelists) or "Der Sieg der Seele" (The Victory of the Soul) :** By Reinhard Wagner. Publisher : Weltgeist Verlagsgesellschaft, Berlin. Price 5 M. 50 Pfg.

The Weltgeist Publishing Company has sent me the above-mentioned book for the sake of review. I am glad to draw the attention of my countrymen to this excellent publication. It is the first successful attempt of a German scholar who has been a very diligent student of Indian culture for the last several years. It is the first German translation from the original Bengali. We find here a collection of "chota galpas," short stories, selected from the works of famous Bengali writers of modern times. The author has prefaced the translation with a few remarks that set forth the nature and contents of the stories. The collection begins with the immortal song of Dwijendralal Roy, "My Motherland." The 29 stories that follow are taken from the works of Jatindramohan Sen Gupta, Hemendrakumar Roy, Manilal Gangopadhyaya, Manindralal Basu, Nalinikanta Bhattacharya, Prabhakumar Mukhopadhyaya, Rabindranath Thakur Saratchandra Chattopadhyaya and Shrimati Suniti Debi. Dr. Reinhard Wagner has rendered a signal service to the cause of Bengali literature through this translation of representative "chota

galpas." They bear ample testimony to the inexhaustible wealth of deep thoughts, high sentiments and unfaltering devotion that reverberate through the empyreal vaults of the Indian mind.

The printing and the binding of the book are simply excellent.

TARACHAND ROY

**DIE SEXUELLE NOT UNSERER Zeit (The Sexual Distress of our Times) :** By Dr. Hertha Riese. Published by Hesse and Becker, Leipzig 1927. 140 pp. Price not given ; perhaps M. 5.

Dr. Hertha Riese is a practising physician in Frankfurt on the Main in Germany. She is the consulting physician in charge of one of the "Marriage Advice Centers" of which there are seven already in existence in Germany, with others in various cities coming into existence. These Centers are maintained by the various municipalities. To them women may come free of charge to consult physicians about the problems in their married life, such as the sex education of their children, contraceptive methods, illness, etc. As the director of one of these Centers, as well as a practising physician, Dr. Riese is well-qualified to give the result of her experience to the public.

This volume gives a very, very black picture of the conditions of working class families in Germany. There is a section given to sexual problems in bourgeois society, but most of the volume is concerned with the problems of the proletariat. We see families of four to twelve living in one room in an attic. The one room is the sleeping room, kitchen, and dining room for the family. The mother gives birth to one child after another—with her other children as spectators. Within an hour after the birth of a child the mother is often up taking care of the other children. In order to avoid having more children, we see the husband often going to sleep in the barracks for the homeless. Then we see him, driven by the natural needs of sex, pick up with street women. Next he takes to drink ; then he comes home and beats his wife and children and forces himself upon his wife. He has perhaps contracted a venereal disease, and this he gives his wife. And, since the father and mother sleep in the same bed with one or more of the children, as well as use the same towels and dishes as the children, the venereal disease is given to the children.

The picture as here given us, with all its ramifications is horrible. And yet with it all Dr. Riese sees but one solution—birth-control methods which will enable the men and women to regulate the size of their family, combined with more education and better living conditions for workers. All this is good so far as it goes. But it is only a palliative, not a solution. Here in this book is pictured the choice blossoms of the capitalist system—the system by which the vast masses must sell their labour power to the capitalist minority in return for a few pfennigs a day. Although birth-control methods give men and women the power to regulate their own lives, still poverty and the capitalist system cannot be touched by this solution. Combined with birth-control methods must go a fundamental and revolutionary change in society by which those who work get the fruits of their labour, instead of this fruit

being harvested and enjoyed by the exploiting minority.

The last section of the book deals with the morality and ethics of bourgeois society. Whereas, with the workers, marriage is nearly always based upon love, in bourgeois society it is the result of "reason". Which means that a man and woman are mated, as animals are mated, according to economic considerations. These "marriages of convenience", which have economic considerations as their foundation, are the origin of much of the misery in upper-class society. It is the men from this class who seek their women companions on the streets, or who maintain one or more mistresses whom they find more interesting than their legal wives. And likewise with the wives: married to men whom they do not love and for whom they have no respect or attraction, they also keep up the public appearance of the legal marriage while at the same time having their lovers privately. Often the husband and wife come to an agreement by which one does not interfere in the affairs of the other, only the outward form of marriage being maintained. Yet it is this class which calls itself the "respectable" class of society, which demands the right to set the ethical and other standards for society, which makes the laws, and talks about the ignorance and immorality of the working class. It is a rotten system. The results show that venereal diseases, for instance syphilis, is most widespread among these classes. For instance, statistics show that syphilis is most widely spread in the following classes—the highest being taken first: business men, academic circles, artists and the professions, and, the lowest figure—the working class. Of course, Dr. Riese does not give these facts. Although she is doing good work in her way in the Marriage Advice Center of Frankfurt, still her only solution of all these problems is "responsibility in love". She is doing what she can by giving birth-control methods, by sending women to specialists, by giving certificates enabling a woman to be sterilized when her health requires it. All good so far as it goes. But her methods are not cutting at the cancer that is destroying society—the capitalist system which subordinates all things in life to profit and pleasure of the exploiting few. Her methods must go hand in hand with the Socialist movement for a new society. Otherwise, they are but superficial palliatives.

AGNES SMEDLEY

## SANSKRIT-HINDI

**THE RASAYOGASAGARA. Vol. 1 :** By Vaidya Pandit Hari Prapanaji, Shri Bhaskar Aushadh-laya, Bombay. Price Rs. 12.

This is a laudable attempt at the compilation of a Sanskrit-Hindi dictionary of Ayurvedic Rasa Medicine. The various medicines are arranged in alphabetic order and original Sanskrit texts, with reference, tika—where deemed necessary, and translation in Modern Hindi given in each case.

We have to wait for the complete treatise to see how far complete this work would be but from what we can see from the volume under review, it is likely to be a valuable addition to the literature on this subject.

The English introduction should have been written in consultation with an up-to-date authority on the matters discussed, as many obsolete speculations have been served up with really valuable data. Besides the introduction to a work of this nature should always be terse, concise and confined solely to the subject matter of the treatise.

A table of Sanskrit anatomical terms with their English equivalents are given. Similarly a glossary of Sanskrit names for the various medicinal ingredients together with their Hindi and English (or Latin) equivalents, and another one giving descriptions in precise scientific English of Ayurvedic processes, should be included in order to render the work of real value to Scholars.

K. N. C.

## HINDI

**PREMIKA** (a novel): By Pandit Isvariprasad Sharma: Published by Hindi Pustak Bhandar, Laheria Sarai, Pp. 19+341. Price Rs. 2-8.

Marie Corelli's *Thelma* loosely done into Hindi with considerable abridgements.

The author is the editor of a Hindi paper and that accounts for his easy flowing racy style. That also accounts for the extremely unsatisfactory nature of the introduction which is evidently written in haste and hardly does justice to the well-known English novelist.

The reasons that he gives for thinking that Indians will find the book particularly instructive and entertaining, are thoroughly fallacious. Conjugal fidelity is not a monopoly of Indians and an exposure of the abuses in English society will never fill thoughtful Indians with a sense of elation. The *tu quoque* argument is one of the weakest kinds of argument. According to the author, the non-recognition in England of Marie Corelli, as a writer of the first rank, is due to her merciless criticism of English society. This is hardly fair, for English critics have never hesitated to recognise the merits of H. G. Wells, Bernard Shaw, and others. In short the introduction bristles with irresponsible statements like these. The author fails to realise that there is a good deal of difference between mere journalistic claptrap and sober literary criticism.

The general get-up of the book is extraordinarily good.

**BRAHMA DHARMA PART II**: Published by the Lahore Brahma Dharma Prachar Samiti. Pp. 84.

A Translation of Maharshi Devendranath Tagore's well-known dissertations on the Brahma faith.

M. B.

**RAJPUTNA KA ITIHAS—FASCICULUS II**: By Rai Bahadur Gaurishankar Hirachand Ojha, Vaidik Yantralaya, Ajmer. 1927, pp. 401-736+lx.

Considering the fact that most of the works on history in the Hindi language are mere second hand compilations, every lover of history and

especially of Rajput history will hail this monumental original work of the Rai Bahadur who is the greatest living authority on the subject. All the available materials, some of which are accessible to our author alone, have been laid under contribution. Such a work, based as it is on up-to-date materials and scientific principles, was keenly felt as a desideratum to replace the work of Col. Todd written about a century ago.

The fasciculus under notice consists of two parts dealing with the history of Udayapur from the times of Guhil to those of Rana Pratapsingha. One may here and there differ from the opinion of the author but his array of facts and citation of sources cannot but command admiration. At the end of the first part are given seven appendices—the last one being the bibliography. Here we miss such works as—Prof. Bhandarkar's *Excavations at Nagor* (Arch-Surv-Memoirs), and the work on Rajput Paintings by Dr. Coomarswamy and Mr. O. C. Gangoly. In the Introduction the author discusses about the nature and sources of his materials.

This is a work for which one shall have to come to Hindi literature and for this we congratulate the learned author.

**PUNDIT SATYANARAIN KAVIRATNA**:—By Pundit Benarsidas Chaturvedi, Editor, the *Vishala Bharata*. Hindi Sahitya-Sammelan, Allahabad.

This is the life-sketch of a Hindi Poet who may be called the last representative of the *brajabhasha* dialect. Pundit Satyanarain was a born-poet. His life of simplicity is reflected in his poems. His main credit was his attempt to infuse new life and thought into old-type themes of poetry, as we find in his *Bhramaraduta*. His appeal to Rabindranath to do something for Hindi as he did so much in English is worth mentioning. Pundit Benarsidas has done a service, not only to the poet who was his intimate friend but also to the Hindi literature by showing the man and his mind.

**SOHAGARAT**:—By Mr. Krishnakanta Malviya. Published by Pt. Padmakanta Malviya, Abhyudaya Press, Allahabad.

This sumptuous volume written in the form of letters on what young women should know will at once attract the attention of those for whom it is intended. It may not be too much to assert that it has surpassed all other works on the subject in Hindi literature. The views of the author are catholic and judicious—and are based on a comparative study of eastern and western ideals. The quotations from Sanskrit texts are not derogatory to modern advanced views on life. The appendix gives some life-sketches, poems, and directions for simple physical exercises for women. It is surely a most worthy volume for presentation.

RAMES BASU

## MALAYALAM

**YESU-KRISTU (PART I)**: By A. John-Mayyanad. 1st edition, published by the Vidyabhivardhini Press, Quilon. Pp. 92. Price As. 6.

A short useful life-sketch of Jesus Christ, being a free rendering from the English translation of the French book, *La Vie de Jesus Christ*.

**PARINAMASARAM:** *By P. V. Rama Menon.* Published by C. P. Nambudiri and Brothers for the Kerala Publishing House, Trichur. Pp. 186. Price Re. 1-4.

Books on scientific subjects are few and far between in the Malayalam literature Mr. P. V. Rama Menon has done a real service by publishing his book on *the law of evolution* which is a free rendering of Prof. Smakker's treatise on the subject. Students will no doubt profit by reading it. We wish, however, that the author had given a vocabulary of the scientific terms he had used as an appendix to the book which would have been of use for easy reference.

**OTTAM-TULLALUKAL:** *Published by the Mangalodayam Press, Trichur.* Pp. 656. Price Rs. 2.

This is a collection of 18 Tullal songs composed by 11 different authors. All the songs deal with one or other Puranic story, such as of Ambarisha, Yayati, Ajamila and others. The authors are all now dead, but they lived and wrote in the 1st quarter of the 20th century. The present volume is the 3rd of the *Mangalodayam Granthavali* series.

P. ANUJAN ACHAN.

## BENGALI

**KHEJURI-BANDAR:** *By Mr. Mahendranath Karan. Kshemananda Kutir, Bhanganmari, P. O. Janaka, Dist. Midnapur.*

The author who has already attained reputation as the historian of Hijli which is an important sub-division from the standpoints of language, ethnography, and geography of Bengal, now gives a connected account of the port of Khejuri which was once famous for its Anchorage and signal mast and also of Kankhali noted for its light-house. More recently the former was connected with the first telegraphic experiments in India in 1851. Many other facts, together with a gazetteer, are collected. There are some illustrations.

RAMES BASU.

**BAJRABANI:** *Collected by Umesh Ch. Chakrabarty, 91, Upper Circular Road, Calcutta.*

The book is a collection of instructive and inspiring portions from late Deshabandhu Das's speeches and writings. The compiler has arranged them in such a systematic way as would enable the reader to form an idea about Deshabandhu the man and his mind. This book may be included as a text book in national schools.

**SADHANA:** *Compiled and published by Amal Kumar Ganguli from Saradeshwari Ashram, 1, Maharani Hemanta Kumari St., Calcutta.* Price Re 1-4as.

In the book under notice the editor has compiled selected Slokas from our religious literature e.g. Veda, Upanishada, Gita, Chandi etc. Several poems from our national songs have also been embodied in the book. This excellent selection of slokas and poems should, we think, be incorporated in the curriculum of our national boys' and girls' schools.

P. SENGUPTA

## MARATHI

**MUSSOLINI AND FASCISM:** *By D. V. Jamhankar B. A. Publisher—D. K. Gondhalekar, Shamewarpeth Poona.* Page 286, Price Rs 2.

In the first part of this book the author has narrated in a popular and fascinating style of Mussolini's life and the second part is devoted to the origin, tenets, and achievements of the Fascist movement. A perusal of the book is sufficient for removing from the minds of readers the false ideas engendered by perverted accounts and mis-statements of interested writers. The get-up is excellent.

**CHHANDORACHANA OR A TREATISE ON PROSODY:** *By M. T. Patwardhan M. A. Publishers—Ravikiran Mandal.* Pages 15+228. Price Rs. 1-12.

It was some forty years ago that a small brochure was written by the late Parasharampant Tatya Godbole on Prosody for the use of students in vernacular schools and two more books appeared since then, but their treatment of the subject was neither exhaustive nor scientific. Prof. Patwardhan's book can easily surpass them both in the quality and quantity of matter, inasmuch as the writer, who is thoroughly acquainted with the Sanskrit, Marathi and Persian languages and, of course, with English, and is himself a renowned poet of the modern type, has treated the subject in all its aspects in a systematic and scientific manner, giving the characteristics not only of classical meters derived from Sanskrit but also of those lately adopted in Marathi from Persian and English poetry such as Gazal sonnets, lyrical songs &c. The book is a valuable addition to Marathi literature.

**KAYAVICHAR:** *By seven members of the Ravikiran Mandal, who are also its publishers.* Pages 107. Price Re. one.

This is a collection of essays written on different aspects of Marathi poetry in what is called the 'Keshabsut age.' It is to be noted that this group of seven includes one lady graduate (who alas! is no more living). Some writers in the outburst of enthusiasm for modern Marathi poetry have made astounding statements in denunciation of the old religious poetry. But otherwise the book furnishes rich food for reflection to those who feel interested in the renaissance of Marathi poetry under the influence of Western poetical literature.

**VIDYUT ANI VIDYUT CRANE BOOK 1:** *By G. K. Date. Publisher—Vidyut Karyalaya, Malad.* Pages 207. Price Rs. 2-8.

The speedily growing use of electricity in factories and homes in India makes it incumbent on all, whether educated or uneducated to make themselves acquainted at least with the elements of the subject. There are thousands of artisans working in factories driven with electric power who have to handle, erect and operate electric cranes, and this book should prove as an invaluable guide to them. But the pity is that the book instead of being written in an easy and popular style, is written in the form of catechism and no attempt appears to have been made to divest it of technicalities or to make them understandable by lay readers. However, even in its present form the

book will prove useful to practical men and first year students of technical institutes in India. Diagrams and illustrations are given where necessary.

**CHAMATKAR-NIRNAYA:** *Or the question of miracles solved.* By Shri Mayanand Chaitanya. Publisher Gorind L. Desai, Jayaji Bazar, Gwalior. Pages 267. Price Re. 1-8.

In this book the author has, or rather thinks he has satisfactorily exploded the wrong notions and beliefs entertained by his countrymen about miracles alleged to have been worked by revered saints and Yogis in India and established the truth that the only true miracle in this world is that of Vishwarup, such as was shown to Arjun by Shri Krishna. He regards as false every miracle which is a transgression of the known laws of Nature, which means that he has no faith in the possibility of man's acquiring further knowledge and that advanced knowledge discounting present-day theories about the laws of Nature. There is superstition in avoiding superstition says Bacon, and this saying seems to hold good in this case. The single miracle in which the author has faith viz., that of Vishwarup can be seen even in these days says the author with the Divine sight, which can be acquired by a careful perusal of his another book named 'Diwya-Drishti'. How incredulous is the world not to believe it!

V. G. APTE.

## GUJARATI

**INDIA IN WORLD POLITICS:** By Dr. Tarak Nath Das. Printed at the Union Printing Works, 137 Grey Street, Durban, Natal. Thin Paper cover. Pp. 87. Price 2s. 6d. (1927).

This Gujarati translation of a Book on Indian Politics is made, printed and published in South Africa by an individual who calls himself *Swatantra*, (Independent). We are greatly pleased to see Gujarati so flourishing in that part of the world, as the translation is really intelligently done, and the rendering bespeaks great care on the part of the writer.

**WILHELM TELL:** By Schiller: Translated by Narsinhbhai Ishwarbhai Patel, printed at the Charotar Printing Press, Anand, cloth bound. Pp. 198+78. Price Rs. 2-0-0. (1927).

Seventy-eight brightly and intelligently written pages on the life and life work of Schiller: This is an introduction to Gujarati readers for the first time we believe, of the world-famous Schiller and his work. His well-known play Wilhelm Tell is translated here and ably annotated, and illustrated

too. The author has done his work with a thoroughness which is admirable.

**LIFE OF SHIVAJI:** By Kakalbhai Kothari.

This is an up-to-date biography, which has utilised all materials to hand, dispelling the many falsehoods and illusions about the great Hindu Leader. There have been other Lives written of him but they were stale, lifeless, and not up-to-date: This one has a force and vigor of its own and has at a bound secured its proper place in our Literature.

**A GUIDE TO HOLIDAYS:** By Pranjiban Vilhaldas Dhruv. printed at the Jain Vijay Press, Surat, clothbound Pp. 592. Price Rs 5-8-0 (1927).

The lore and the ritual in respect of each Hindu holiday are fully given here. They furnish truly a guide to their observance as the name of the book implies.

**RUBAIYAT OF OMAR KHAYYAM:** By Rustam Pestanji Bhajivala. printed at the Gujarati News Printing Press, Bombay. Paper cover, pp. 25+36. Price Re. 1-0-0. (1927).

Real love for the work of the Philosopher-Poet of Persia has prompted Mr. Bhajivala to publish this little volume. Information is given in it in respect of the Poet and his work. The translation of his quatrains is such as would be found more suitable for Parsi than Hindu or Mahomedans.

**A REVIEW OF NALAKHYAN:** By Oxa, B. A. printed at the Bharat Vijaya Press, Baroda. Paper cover. Pp. 60. Price Rs. 0-6-0, (1927).

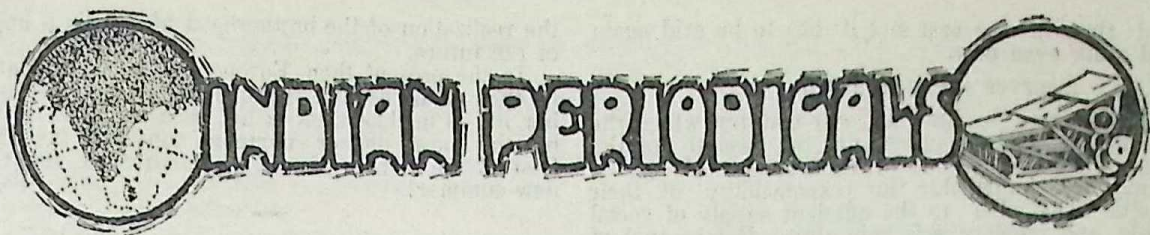
Premanand's Nalakhyan is a gem in the verse literature of Gujarati. This detailed review of the poem brings out its good parts in very great relief.

**SHRI ANAND KAVYA MAHODADHI, PEARL VII:—** Published By Jiban Chand Saker Chand Jhaveri, printed at the Jivan Sihhi Printing Press, Limdi. Cloth bound. Pp. 192+66+192+148. Price Re 1-8-0 (1927.)

This collection consists of several poems in old Gujarati such as Dholamaru 'O Tale and others. It has a very informative instruction by the pen of Mr. Mohaulal D. Desai on the Poet's life and work, and on the whole it is a useful contribution to the Literature of old Gujarati.

The Agamodaya Samiti of Rutlam has published a substantial volume of *Gathas* 1 to 1584 of the *Vishishavashyak Bhashya* of Jain *bhadra gani Kshama Sharaman*, a well-known book of Jain ritual. It is an entirely religious book and would be appreciated by Jains.

K. M. J.



## Second Chambers in Provincial Legislatures

In the course of an article entitled "The Second Chamber in the Indian Constitution" in *The Indian Review* the Hon'ble Sir Phiroze Sethna deals with the constitution, functions and other important aspects of the Council of State. He concludes his article as follows :

Our provincial legislatures are not bi-cameral, but the question is kept open, and the Government of India Act expressly provides that one of the questions which the Statutory Commission will have to consider is "whether the establishment of Second Chambers of the local legislatures is or is not desirable." The subject has hardly received any attention at all. In some parts of the British Empire, both the system are found working side by side. In some provinces of Canada, there is a single Chamber, in others there are two chambers. In Australia, every state has two chambers. It would be desirable to inquire into the working of the Second Chambers in the provinces of Canada and the States of Australia (and also the United States) and I would suggest that a competent Indian should visit those countries and prepare a report on the subject. Such a report will be valuable in enabling us to decide whether our provincial legislatures also should be bi-cameral or not. Small provinces, particularly if they are homogeneous in character, may not find it necessary to have a Second Chamber. But Bombay, Bengal, Madras and the United Provinces are large provinces and perhaps a Second Chamber may be found desirable and expedient in them. A writer suggests that the best way of providing for communal representation and interest is to establish Second Chambers in the provinces. The suggestion is worth consideration.

## Rabindranath on Co-operation

*The Bengal Co-operative Journal* has published an authorised translation of Rabindranath Tagore's presidential address at the International Co-operators' Day Meeting at Calcutta, under the caption "Co-operation and our Destiny". According to the poet:

In the pre-historic age huge primitive animals gathered in their bodies immense bulk and power. But man did not establish his superiority by becoming a bigger monstrosity. Man came to this world, weak and small, and was able to overcome

much huger animals in their isolation by realising the unity of separate units of power. Each man to-day is the master of an immense power because of the combination of the physical and mental powers of many men. Man thus is now the lord of animal creation.

Likewise man can rise out of the misery and conflict of inequality if the real truth of unity is allowed to prevail in the domain of economics also :

Only recently man has discovered the utility of this truth in the domain of economics. This is what is known as the production of wealth by co-operation and this shows that the time is not distant when mammoth capital will cease to exist, by splitting up into smaller units. Man will be free from the tyranny of economic inequality not by wading through blood, but by establishing a principle of harmony between the various units of power. That is, the principles of humanism whose absence caused such a disorder in economics are going to be recognised at last. Just as, formerly, the weak social animal conquered the isolated monster; even so to-day, victory will come to the economically weak, not by exterminating the powerful but by realising its own strength through unity. I can already see its victorious colours flying in the distance and in our country, too, that same victory is being heralded by the principle of co-operation.

Some people advance the argument that in India development schemes should be shaped on the models of the Danish agriculturists. The poet refutes this argument, for :

Conditions in India and Denmark are not the same. The improvement of dairy farming there is not due entirely to the co-operative movement; the help and initiative of the State plays a big role. Arrangements have been made for the extensive training of the people at large in dairy farming which is possible only in a free country. Another great advantage of Denmark is that the country does not groan under the heavy weight of armaments. The entire revenue can be adequately applied to the manifold needs of the people. But it does not rest with us in India to disburse the revenue for purposes of the health and education of the people. The amount set apart for the country's welfare is hopelessly inadequate for these purposes. Here again the problem is the extreme difference between the powers of the state and the powers of the people. But we must conquer our poverty and downfall due to this difference by realising our own strength through methods of co-operation, by improving our own health and education. I have often

said this in the past and it has to be said again and again even now.

He observes in conclusion :

There was a time in our country when the community had a claim on the wealth of the rich. They were forced by the pressure of public opinion to acknowledge the responsibility of their wealth. That led to the efficient supply of social needs and society was kept alive. But because of such traditions of charity, the people never learned to depend on themselves. They did not feel that the food and drink, health and education, religion and joy of the village depend on the co-operation and the good-will of each of them. So when there came the modern social changes, when the enjoyment of wealth became exclusively personal, when the responsibility of possession did not naturally lead to its application for the general welfare, people failed miserably to uphold their own interests. It is because the rich spend their wealth in the towns and cities that the poor villagers have to lament the over-miserliness of their fate. They have lost the power to believe that the means of their betterment are in themselves.

If in the first instance, this faith can be revived in the economic field only then will the country begin to live in all its departments. Our duty today is to preach this truth by spreading the co-operative system among the people. The organised strength of the puny monkeys caused the downfall of the powerful monster, Ravan, ten-headed in his greed, twenty-handed in his exploitation. This organisation was bound by ties of love to a central figure, Ramchandra by his love unified the weak and made of them a terrible force. We want that love, that coherence for our salvation to-day.

### Where Asia and Europe Meet

Mr. S. V. Ramamurthy, M. A., I. C. S., writes in *The Hindustan Review*:

East and West meet not on their own plane but on a higher plane. Snow and water meet in their common nature as shown by a common history taken over all time. Snow cannot claim precedence over water because in summer snow yields water while water merely evaporates. Water cannot take precedence over snow because in winter water flows as rivers while snow keeps idle on the mountain tops. Take their history over all time, they are identical.

Asia may work out science from religion. Europe may build up religion from science. But the processes, when complete, will be identical. Europe may move when Asia rests. Asia may move when Europe rests. Yet over all time each total activity is of the same pattern.

Europe and Asia meet in the vision of those who see not only the past but also the future, in the vision that transcends time and space, in the vision that is of God. To Asia then whose life flows from her religion it has been given to realise the brotherhood of man. Buddha has taught it. Christ has taught it. Muhamad has taught it. Many lesser men in Asia have lived it. To Europe,

the realization of the brotherhood of man is a hope of the future.

In the present then, Europe and Asia are bound by their dual rhythm. Europe has been active but her life is in floods. Asia has been bound in sleep but the snows on her mountain tops are melting. Cast off the clothes of winter. Prepare ye for the new summer!

### Swami Vivekananda's Doctrine of Service

Swami Ashokananda in discussing the origin of Swami Vivekananda's doctrine of Service in *Prabuddha Bharata* observes :

Service originates from love and sympathy in the ordinary plane. But when by constant practice, our sympathy is purged of its earthly taints, when we learn to look upon suffering humanity as only God in different forms assumed by him in order to offer us opportunity to serve him, as Swami Vivekananda says, we find that the consciousness of the Divine in men is the motive of service, and such service becomes a potent means of God-realisation: *this is the doctrine of service*. Its origin, so far as the Ramkrishna Order is concerned, is traceable to that psychology which underlies Sri Ramkrishna's whole teaching and especially his teaching on the harmony of religions. The fact is that both Sri Ramakrishna and Swami Vivekananda taught and exemplified a certain attitude towards life and reality; religious harmony and service both come out of that attitude, and also that other doctrine of Swami Vivekananda that there is no sin. They all rise out of the monistic consciousness.

Such is our comprehension of the problem. Sri Ramakrishna may not have expressly asked Swami Vivekananda and other disciples to undertake secular works for the service of man and to propound the doctrine of service by which a universal spirit of service could be evoked, helping on the one hand the national regeneration in its various aspects and purifying on the other hand the hearts of the workers and leading them on to Self-realisation, the only one goal of human life. But there is that in Sri Ramkrishna's teaching, which directly and inevitably leads to them. If Sri Ramakrishna's teaching was the seed, in the fertile life of Swami Vivekananda and other disciples, this has become a mighty tree, of which this doctrine of service is a main branch.

### Acharya Bose on India's Intellectual Life

*The Mysore Economic Journal* reproduces Sir J. C. Bose's illuminating Mysore Convocation Address under the caption "India's Intellectual Life". The Scientific Savant opens his address with a reference to his early struggles :

I was paralyzed at the beginning of my life by various hypnotic suggestions that India was only interesting because of metaphysical speculations of her ancient dreamers and that the great-

ness of the country was past never to be revived again.

You may ask who taught me better, what led me to persist against insuperable difficulties? My answer is that my own work, my teacher, that strokes of repeated adversity served as the adequate stimulus, and that the lesson of the past was my abiding inspiration.

According to Acharya Bose :

Teaching and research are indissolubly connected with each other. The spirit of research cannot be imparted by mere lectures on antiquated theories which are often entirely baseless and which effectively block all further progress. Nothing can be so destructive of originality as blind acceptance of ex-cathedra statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be your duty to discover him and give him every facility for his work. Let there be no creation of a learned caste whose attention is mainly taken up in securing special privileges. It is only from a burning candle that others could be lighted. The pupils by working under such a teacher will learn the value of persistence and of the infinite care to be taken at every step; they will catch from him glimpses of inspiration by which he succeeds in wresting from nature her most jealously guarded secrets. They will become a part of his being and will hand down a passionate love of truth through fleeting generations. That spirit can never die; we shall pass away and even kingdoms may disappear. Truth alone will survive, for it is Eternal.

Regarding the chief function of a University he observes :

The extension and utilization of knowledge in the service of men are as important a function of the University, though not only function. It is here that we are brought into intimate contact with great thoughts and ideals of different races and people. We need not be discouraged by the temporary aberration of man, but must be inspired by the nobility of his aspiration. It is not by withdrawal but through active struggles that we shall best serve our country.

### Gold Reserves in Mysore

We read in *The Feudatory and Zemindari India* :

Five mining companies carried on gold mining at the Kolar Gold Field during the twelve months ending June 30 last, all producing and paying dividends. The nominal paid up capital of all the companies remained the same as in the preceding year namely £1,717,000. The quantity of fine gold produced last year was 382,899 ozs. and the quantity of fine silver was 22,883 ozs. The total value of both minerals was £1,633,729, being a decrease of £52,846 or 3.13 per cent, in comparison with the previous year. This decrease in value is due not only to decrease in production but also to a slight drop in the market price of gold and fluctuation in the rate of exchange. The total amounts paid in dividends by all the

companies last year was £309,168 or 18.54 per cent., of the paid up capital of all the five companies, the corresponding figure for the previous year being 18.58 per cent. The royalty payable to the Mysore Government was £87,599 being a decrease of 4.02 per cent.

### Evils of World Economy

The outstanding characteristic of the modern world is its increasing geographical unification—and this world unity has brought about world economy. Prof. Dr. P. J. Thomas of the Madras University discusses the world economic problems in the course of an informative article in *The Young Men of India*. He at first examines how far the world has benefited by this world-economy and says that it "has brought about a growing sense of world solidarity." But, observes the writer, these gains have not been obtained without attendant evils:

World economy has made for increased international dependence, and the consequences of international rivalry are to-day more intense and widespread. Every civilized country now gets many of the most essential things from outside. Britain, for instance, imports more than three-fourths of its foodstuffs and all its cotton from abroad and if those distant countries refuse to send those articles or are prevented by war from doing so, industry will come to a sudden collapse and starvation will stare the country in the face. The same will happen if other countries do not purchase Britain's goods. Similarly a crisis in one country affects all others, for as already shown, all countries are interdependent in industry and finance. Those who have followed the course of the American crisis of 1907 will bear testimony to the international character of financial and industrial fluctuations.

Labour unrest is also growing in all countries and as labour is now organized on an international basis it is clear how the menace of the labour movement is international too. We now know that a general strike is quite feasible in countries where labour is well-organized, and there is no reason why a more unified international labour movement should not bring about international strikes.

Thus world economy is in many ways threatening the safety of the world. If it has made our lives more cheerful and our surroundings more congenial, it has also made our economic position more insecure and our comforts less dependent on our own efforts. What is the remedy? National Governments acting alone have proved themselves ineffective in controlling crises and checking the inordinate ambitions of Trusts and Kartels. The impotence of national governments will only increase in the future. Therefore, if world economy is to be made to function for the good of mankind, it is necessary that there should be a strong international organization to control it. There is no getting away from this conclusion. And we in India are as much interested in it as those in

Europe and America, for we depend on world market for the disposal of our products, as the world markets depend on us for their supply. Like other countries we have gained and lost by the emergence of world economy, and our future interests are inextricably connected with the ease and safety of international economic relations.

### Tapasvins or Politicians ?

*The Vedic Magazine* publishes an inspiring address of Mr. T. L. Vaswani where he deals with several aspects of Brahmacharya in relation to national character and national destiny. He observes :

How may we rebuild India ? The question has been asked me by youngmen in different parts of the country. Some there be I know,—some among our elderly politicians,—who think a new India can be built by snatching concessions from the Government and Great Britain. Not so think I. Some there be who have faith in Royal Commissions, Council debates, and perchments of Parliament. My faith is different. A New India, I humbly submit, will be built by the power of Tapasya. Not politicians but Tapasvins will build a free India. The India that is to give a mighty message to the world, the India that is to be a teacher of the world, a servant of humanity in the coming days, the truly free India will be built, I humbly submit, by the Shakti born of Brahmacharya, of purity and wisdom, of Tapasya,—not by discussions in Councils, not by debates in Parliament.

So let my closing word to you be :—Develop the power of Tapasya. The ancient books tell us that Tapas built the universe. In the beginning, we read, the world was not ; then God the great Spirit did Tapas ; out of it the worlds were born. Out of Tapas, too, will be born a new nation. If you that are young, if you in different parts of the country grow in the spirit of Brahmacharya, of Tapas,—then I feel, we shall not have to wait long for the coming of the day of a new India, a free India. Tapas, sacrifice, self-control, Brahmacharya,—there is the secret of national advance.

I have asked myself again and again :—"How many of India's youngmen are prepared to pray to God :—"O Lord, accept us as a sacrifice !" Believe me, new India will not be built by talks and meetings and paper-resolutions. New India will be built by bands of young Brahmacharis, young Tapasvins in whose hearts will be the silent aspiration, the silent prayer :—"O Lord ! accept us as a sacrifice."

Such youngmen India needs today. Clothed with poverty and filled with a longing for India's liberation, they will move from place to place ; they will wander from village to village, declaring to waiting multitudes the message of India and her ancient Rishis. Blessed, indeed, will be such youngmen. For, them will the Lord take up as instruments of India's destiny. And they will be the builders of the temple of the Mother.

### Fatherhood of God

Some people assert that the conception of God as father is a prominent feature in the religion of Jesus. But "quite reverse is the fact"—remarks S. J. Mahesh Chandra Ghosh in the course of a well-documented article in *The Vedic Magazine* :

Of all the countries of the world, India was the first to discover this truth. The idea of the Fatherhood of God is as old as the oldest part of the Rigveda (Vide i 89. 4 ; 90. 7 ; 159. 2 ; 160. 2 etc.)

The following passages are quoted from the Vedic Literature :—

त्वम् हि पिता, त्वम् माता *tvam hi pita tvam mata*

Rig V. VIII. 98. II. Atharva V. XX. 108 2. Sama V. ii 4, 13. 2.

"Thou art Father ; thou art Mother."

सखा पिता पितृतमः पितृणाम् *sakha pita pitritamah pitrinam*

"Friend, Father, the most Fatherly of fathers" (Rv. iv. 17. 16) सखा (*sakha*) means really both "friend or companions."

पिता नोऽसि, पिता नो बोधि *pita no'si pita no bodhi*

Yajur V. xxvii. 20. Sata Br. XIV. 1, 4. 15 Tait. Ar. IV. 7. 4 ; V. 6. 9. (बोध for बोधि) ; IV. 10. 5 ; V 8. 12.

"Thou art our Father ; as Father instruct us"

To the Vedic seers God is not only 'Father' but the most fatherly of fathers : He is mother too ; He is also सखा (*sakha*) friend and companion.

In the Svetasvatara Upanishad (iii 17) God has been called—

सर्वस्य शरणं सुहृत् *Sarvasya saranam suhrit*

"The Refuge and Lover of all."

This idea occurs also in the Gita IX. 18.

The word सुहृत् (*suhrit*) is ordinarily translated by the word "Friend." Literally it means "good-hearted." He is "Sweetheart" in its truest sense ; He is our Lover.

In the Gita God has been declared as the Lover (or Friend) of all the creatures.

सुहृदं सर्वभूतानाम्

We may call him Father, Mother, Friend and Lover. But in fact He is nearer and dearer than every of one them. He is dearer than the son, dearer than wealth, and dearer than everything else in world."

एतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात् सर्वस्मात्

*Elat preyo putrat preyo vittat preyo'nyasmat sarvasmat*

(Brih. U. i 48.) Of all the persons in the world, the son is the dearest but dearer than that son is the Supreme Self.

He is nearer to us, nearer to all ; He is nearer than the nearest. *Even the words 'near and nearer' make him distant.* Only an external object can be near or nearer. But he is the eye of our

eye, the ear of our ear, the mind of our mind, the self of our Self; (Kena 2). He is the warp and woof of our Self; He is our inner Self (Katha IV I, Brih i. 4. 8; iii. 4; iii 5 etc.). Understanding and realizing this, the Rishis of the Upanishads said, "This Self is to be worshipped as Dear."

आत्मानमेव प्रियमुपासीत *atmanameva priyamupāsita*

Br. U. 1. 43. Only to this Inner and Dear Self can we say in the truest and the most literal sense.

त्वम् अस्माकम् तव स्मसि *tvam asmakam-tava smasi*

"Thou art ours; we are thine" (Rigveda viii. 92. 32. Ait. Ar. II. 1. 4. 18).

The Rishi says:—

The Self is to be seen, is to be hearkened to, is to be thought on, is to be meditated on. (Brih. U. II. 4. 5; V 5. 6)

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः

No other religion has reached such a high level. But there are different strata in the religions of the world. At a low stratum God is an object of fear. At a stratum just above this He is our Lord. There are higher strata still. In one of these strata He is our Father. In the religion of Jesus we find all the strata. At one moment he would exhort his followers to fear God. In another mood he said God is the Lord. And when he soared higher, he understood that God is our father.

Though it was not a new discovery of Jesus' and though it falls short of the highest ideal of Indian seers, yet it is a truth of a higher religion and it has a permanent value in the religious world.

Sj. Ghosh also tells us that the idea of the Fatherhood of God was not new among the Greeks also. It was a prevalent idea even in the Homeric Age.

### F. S. Marvin on India

In reviewing F. S. Marvin's work entitled "India and the West", Mr. A. M. K. Cumaraswamy writes in *The National Christian Council Review*:

What Mr. Marvin apparently fails to see is the feeling of shame and humiliation which presses hard on India at her being compelled to be saved by an external power, however benign. India is now learning that she must work out her own salvation, and that the price must be paid. The proposal, therefore, that England must carefully watch over India till she comes of age and that freedom should be given to India as a dowry cannot be palatable to the Indian people. This same failure accounts for Mr. Marvin's contention that India is more fortunate than China—a proposition which will not be subscribed to by the majority of Indians. Mr Marvin is undoubtedly honest in his belief that Britain, while elaborating a democratic constitution at home, has attempted more slowly and with greater difficulty to extend

the same principles in the East,' and in seeing, herein a striking example of the unity of history. Many noble Englishmen, some of them rulers in India, have believed likewise. But Indians may be pardoned if they say they are compelled to declare that history does not confirm this belief that India has had to struggle to extract well-nigh every small measure of advance from an unwilling Government, and that Lord Birkenhead's 'by the sword' declaration and Lloyd George's Steel Frame speech appear to express the true state of affairs between Britain and her Eastern 'partner'.

### Tracing Crime to Neglected Teeth

*The Indian Dental Review* reprints an article from the pen of Dr. Charles E. Fox, in which he opines that dental irregularities are responsible for an astounding number of crimes. Says he:

Women as well as men turn out to be burdens on society because of neglect of teeth in formative years. A mis-shapen jaw, due to loss of malformed teeth, is the first ingredient in that unfortunate hodge-podge that makes a criminal. For mal-formed teeth make an ugly, abnormally-shaped face, and a person so afflicted is a sour, unhappy man or woman. To take the sequence one step further, such a man or woman imagines he has a grudge against society, and the mind of a person of this kind is the ideal birth place for the vicious crimes of which we read.

He then emphasises the importance of parents' taking timely interest in the state of their children's teeth and points out:

There are two types of dentally abnormal people in whom criminality lurks. Neglecting an infected, abscessed tooth for years often results in a form of insanity, and many are the serious crimes that have been committed by people in this state of mind. An infected tooth always gives some slight sign of its presence and it is the duty of parents who want their children to grow up good citizens and successful men and women, to watch for these signs.

A child with frequent headaches, ear-aches, throat-infections, head-colds, or neuralgia is more than likely to be suffering from the effects of a hidden abscess in the mouth. X-ray and the prompt treatment of a dental surgeon is imperative. This is valuable advice for grown-ups as well.

The other class of criminals that originates among people with dental irregularities is composed of people who have had over-lapping, buck or otherwise ill-formed teeth since childhood.

These teeth, usually too large, or too many for the size of the mouth, have in the early years pushed the gums all out of shape, so that by the time an adult age is reached, the face presents a grotesque and hideous appearance. One or the other of the jaws may protrude, the mouth will usually be partly open, even when closed, and a smile on a face like that is terrible to behold.

Picture the mental attitude of a girl who has grown up to the age of eighteen with a hideously deformed mouth. Of course, she is unpopular with

the young men of age. None of them want even to walk beside such a face, far less to kiss it.

This girl, her natural desire and need for companionship thwarted, will turn dark and sour toward everyone, and the chances are, nine to one, that she will eventually develop into one of those twisted malicious characters known as a "village gossip."

As to boys, the record of the teeth of men now in penal institutions proves that defective teeth are one of the biggest contributing factors in the formation of the criminal mind. Without question, some of the present "crime wave" is to a large extent due to the lack of dental knowledge which parents possessed twenty or thirty years ago.

### Spirit of Service Among Students

Prof. Akram Hussain in the course of an article in *The Sa-adat College Magazine* expresses the opinion that Indian students should be imbued with the spirit of service in their student life. He observes in this connection:

Rabindranath has set up the Sreeniketan because he has realised that for the uplift of a nation academic learning and scholarship alone is not sufficient; purity, honesty and all other character-building qualities also are not sufficient; the idea of service, the habit of thinking and working for others must be inculcated and stimulated along with these. It is not enough if a few men in a country are learned or virtuous or wealthy, there should be acquirement as well as distribution of the blessings of knowledge, character and wealth. Unless you raise the platform on which you take your stand you cannot rise very high yourself. Selfishness is not permissible even in piety. Be good and help others being good, give in order to have, serve in order to enjoy. No doubt you are the centre, but there can be no centre without a circumference.

In a country like India in which the level of knowledge and power is so low and the economic situation so miserable it is absolutely necessary that the fortunate few should be sympathetic to the unfortunate many. Thinkers of every school in this country are now agreed that the students of our schools and colleges should be imbued with the spirit of service so that in later life they may be real servants of society and benefactors of country and mankind. Two or three decades ago people of this country believed that the business of the student was book-learning only; provided he read his books he might ignore even the laws of health. That age is now happily gone. The present view is that the student should not only learn his lesson and enjoy himself in healthy diversions but should also give his spare time to the service of the country. The nation cannot bear that time should be wasted. If the student's spare time is not spent in the right manner it will surely be spent in the wrong manner bringing ruin and misery at the end. When we remember how

the ignorance of India is being exploited by the knowledge and cunning of more fortunate nations, how the wealth of our country is drained away because we do not know business, how our neighbour the cultivator is swelling the coffers of the jute factory millionaire by the sweat of his brow without being able to earn for himself his daily bread, how the Indian agriculturist is sinking deeper and deeper into indebtedness and how more fortunate countries than ours have been able to drive away malaria and other diseases by combined effort, we cannot remain idle and inactive laying all the blame of our miseries at the door of Providence.

### Schoolboy Howlers

S. Venketaraman writes in *The Scholar* :

I have not been able to trace out the origin of the word "howler," which is the more unfortunate as it is not to be found even in a work like Sir James Murray's "New English Dictionary." An eminent professor of English whom I consulted, thinks that the word so-called because it makes the teacher howl with rage and indirectly it also makes the poor schoolboy howl with pain!

More often than not, "howlers" proceed from ignorance, inattention, want of study and thoughtlessness on the part of the perpetrator. But one sometimes comes across mistakes showing a good deal of thought and ingenuity on the part of the pupil. At one of their examinations, the third form boys of a school were asked to show their familiarity with certain words and phrases by using them in sentences of their own. Two of the words were "adage" and "adjudge." His utter ignorance of the meanings of these words did not prevent a boy from writing a perfectly correct sentence: "Rama wrote 'adage' for 'adjudge'!" The lad's ingenuity consists in selecting just those two words from five unfamiliar ones, which sound almost alike and using them for the construction of what turns out to be not only a sentence but also a "howler."

Equally amusing is the story of a youngster who wondered how there could be a feminine gender of the word "monk" because his teacher had told him that monks don't marry!

### Forced Labour in E. B. Ry.

We read in *Indian Railways* :

The question of Forced Labour without having any remuneration has long been agitating the minds of the suffering employees of this railway but owing to lack of united effort their clamour for such gross injustice has always been allowed to die within their sphere. It is high time now that all the employees should place their demands for a suitable allowance for overtime work done by them. When the cases of leave and pay or allowance have hitherto been ignored by the railway authorities, the employees should under no circumstances neglect to claim the remuneration for the over-time or any additional work. It is high time for the organisers and parties at differ-

ent sections to educate the staff so that they may rise to the occasion and place their demands before the authorities in no time. It will not be out of place to mention here that a few days back the authorities consulted with the heads of all branches of traffic department how one day's rest may be granted to all the employees after six days' work and it is puzzling to note the sad end of the proposal which is perhaps nipped in the bud.

## Monsoon Charges for Postmen

The postmen and runners in the East Bengal districts have got to discharge their onerous duties under extremely difficult circumstances during rains. During this time of the year the villages in the interior look like "little isles hemmed in with a vast sheet of water", the water channels running in the villages are blocked with water-hyacinth which makes them impassable and the rivers overflow their banks. In the course of an article entitled "Monsoon Charges in East Bengal" in *Labour* Mr. Lakshmikanta Sen invites the attention of the public:

To the very inadequate allowance that these ill-starred men receive as boat-hire and rower's wages. For years they have knocked their heads against the stone-wall of the bureaucracy without avail. But in the year of grace 1926 A. D. the Gods smiled on them. It is a thousand pities that what the authorities sanctioned is utterly inadequate, and disappointing. They have sanctioned Rs. 3 or 4/- for a single boat and Rs. 6/- to 10/- as rower's wages, I am speaking of the Dacca District. I make bold to say that the decision of the authorities betrays utter callousness and want of sympathetic insight to creep under the skin, I say for the shame of it you have got to revise it.

## Modern Science and British Christianity

*The Maha-Bodhi* writes:

British Christianity is taking advantage of the beneficial results of modern science. Medical science has made great stride within recent years, and the theologians took advantage thereof, organised medical missions and today the missionary societies have a special medical board whereby they gain the help of charitably-minded people and send missionaries with a knowledge of medicine to distant lands and through medical science extend the Christian influence over the ignorant natives and convert them to Christianity. Jesus had no knowledge of medicine, and when the blind man was brought before him he used mud and spit to anoint the eye. He ordered his disciples to heal the sick by the power of the holy Ghost, but today the medical missionary applies scientific methods to heal the sick. As a body of men Christian padres are better educated in modern science than our Bhikkhus, Brahmans and laymen. The British people are united when their interests are threatened by alien forces. They generously respond to the appeals made to relieve human suffering, and the padres know that if they are not active they will have to go to the wall. Hence their activity in the field of modern research, and with scientific aids they manage to get their business done to their advantage.

But in India:

There is no spirit of research, no unity, no enterprise among the Hindus and Buddhists. They quarrel among themselves for petty things thereby giving the alien the power to subdue, which they do for their own self-interest. What is needed among the Buddhists is the training enforced by our Lord Buddha. The driving force of altruistic activity is self-sacrifice. When the mind is engaged in some good object the idea of egoistic pride goes to the background. Among the civilized races the competition is to do more good to the country, and to raise the status of the nation. Science has given a large field of activity to the human brain, and the youth of Europe and America have free science laboratories to expand their energy in improving their range of observation. In India and Ceylon science laboratories are scarce, and only the advanced student can make use of apparatus thereof. It is different in the United States. The man who makes money in America generously gives large sums to improve the backward people, and they are divinely compassionate in giving their money for the education of the young.

## The French Chamber of Deputies

Mr. A. S. Panchapakesa Ayyar M. A. (Oxon.), I.C.S., gives the following impression of his visit to the Chamber of Deputies, France in the "*Garland*":

This Chamber of Deputies is about the most lively assembly that I have ever seen. Even after the President has taken his chair, which he does somewhat ceremoniously, being ushered in by an usher girt with a sword who cries "M, Le President," the members continue to cluster together in small groups chatting, laughing and making gestures. The members are most of them elderly men with a large preponderance of bald heads, yet they behave like school boys before the class begins. The president rises and reads something at a terrific speed. The talk and the laughter go on just the same among the members. The president stamps his feet, raps the cane on the table and rings the bell. Some ushers cry out "Silence messieurs, s'il vous plait" (Silence sirs, if you please), "Silence, messieurs, je vous prie" (Silence, sirs, I pray you") thrice a minute. But the members are generally neither pleased to keep silence nor are they amenable to prayers. So, this hubbub continues. The president sits down finally and calls upon a member to speak. As if to revenge himself, he now speaks to others and pays not the slightest heed to the member. The member thunders on as only Frenchmen can do. Six men from the right cry "Tres bien" (Well-said!) and six from the left shout out "Rubbish!" Four or five stand up and try to speak at the same time.

They address one another and speak all at a time, and there is a terrible confusion. Such is the liberty in this assembly. Liberty, equality and fraternity are fully present since there is nothing to choose between member and member or member and president. But eloquence is very common, and the members are all attention to an orator who can sweep them of their feet by a fervid appeal to their emotions. Brilliant repartees are very common.

President Patel of the Indian Legislative Assembly also narrated similar experience about some foreign legislatures a few months ago.

### Middle-class Unemployment in Bengal

*The Rajendra College Magazine* (Faridpur) publishes the following note by Mr. L. B. Burrows, Dt. Magistrate on "the scheme for dealing to some extent with the question of unemployment among the middle classes":

Government have sanctioned a scheme, formulated by the Collector, Faridpur, for dealing to some extent with the question of unemployment among the middle classes. It provides one year's training in practical agriculture at the Government Agricultural Farm, Faridpur. During this year's training, instruction in agricultural carpentry, elementary veterinary knowledge and the principles of co-operative credit will also be given. During this period of training, the boys or young men will be required to work at the Govt. Agricultural Farm as labourers and will be paid Rs. 12/- a month for their labour on the Farm. Free accommodation will be provided for them. They will be required to arrange for their own meals and bring their own utensils, furniture, bedding, light etc. After the year's training each boy or young man will receive provincial settlement of a 15 bigha plot of Khas Mahal land free of rent for three years and will also be advanced Rs 200/- by Government under Land Improvement or Agricultural Loans Act for initial expenses, these advances being made on the personal joint and several security of two persons acceptable to the Collector. The advance with the usual interest would be recovered in four annual instalments commencing from the 2nd year after the money is advanced, a further condition being that, if for any reason the provincial settlement is terminated by the collector at any time, the whole amount or such balance as is outstanding will be immediately recoverable from the two sureties.

Having been given the land and the loan, each boy or young man will bring the land into cultivation with his own hands and will not be allowed to let out the land in farm or bar a settlement, nor in any other way sublet the land or any portion thereof. The work done on the land will be inspected every half year by the District Agricultural Officer and the Khas Mahal Officer, and the Collector will decide on their reports whether the arrangement should continue. Any attempt to let the land in farm or bar or to sublet it, will involve immediate cancellation of the

provisional settlement. At the end of the three years, provided satisfactory progress had been made, an ordinary raiyatwari settlement will be made on the usual terms obtaining in the Government estate in which the land is situated, no salami being charged. Further land may also be settled at the Collector's discretion upto the limit which can be cultivated personally by each boy or young man and his family.

An agreement for the experimental period will have to be signed by each candidate. A copy of the agreement will be supplied on application.

It is proposed to give effect to the scheme with five boys of the Bhadrakol class in the beginning, and the first batch of five boys will be taken for training from the 1st March, 1928. Preference will be given to inhabitants of this district.

### Keshab Chandra and the Brahma Samaj

We read in *The Standard Bearer* :

The solidarity of the Brahma Samaj broke under the giant strides of another super man Brahmananda Keshava Chandra, who came with a new flood of religious inspiration, his dynamic personality and spiritual force could be ill-contained within the still conservative mould of thought and conduct of the Brahma Samaj, and the latter had to give way before the mighty flood-tide.

In 1884, when the sun of the Brahma Dharma had risen to the height of its glory, and encircled Bengal with its glaring rays of enlightenment, a great change came about in the faith of the Samaj. Till then, while following the example of Raja Rammohan Roy, Maharshi had placed supreme confidence in the Vedic scripture, and was preaching his faith in the light of his own self-experience, there was no cause for conflict within the Samaj; but under the influence of Christian missionaries like Duff & Co, the question came into prominence amongst Brahmos, that the Vedas should not be regarded as the main plank of the Brahma faith, which should be founded on self-experience alone. Argument with the Maharshi eventually led to the acceptance of the latter view as the fundamental principle of the Brahma Society. It was on this immovable rock of self experience alone as the foundation of faith, that Keshava Chandra took his bold stand in the age to follow and found the right opportunity to give strange form to the Brahma faith through his new and yet newer revelations.

The versatile genius of Keshava Chandra could not confine itself within the dispensation of any particular scripture; so his continual blows sent a shock of consternation in the life of the Samaj and it felt bewildered. Those who had come to the fore-front among the Brahmos under the leadership of Maharshi, were quite unprepared for such a revolutionary shock and did not like that the old should give way to the new. Not with such a pre-vision of thought had they come in to join the Brahmo movement, led by Maharshi. Had the truth that had descended in Rammohan and through him, was about to spread throughout the life of the nation, remained confined within any sectarian mould, the will of God would have

remained unfulfilled. So Keshava Chandra, in going to give a special form to the Brahma Dharma only loosened its original roots. The spirit of the Brahma Dharma imparted a new current of strength to Hindu life. Its mould was broken, but its force of true inspiration succeeded.

## Indian Women in Revenue Department

*Stri-Dharma* writes :

According to a press telegram, a deputation of the Women Graduates' Union met Mr. M. E. Watts, the Dewan of Travancore recently to discuss the present state of unemployment among the women graduates of the State and suggest a possible solution of the situation. The Dewan said that he had been thinking about the question and would do something very soon. He suggested the possibility of employing women graduates in the land Revenue Department. He also suggested the employment of women in the Military Department, but the deputation completely objected to this.

## Indians Abroad and Colonial Government

Mr. C. F. Andrews is contributing a series of illuminating articles on the disabilities of Indians Abroad to *Welfare*. In the February issue of that paper he discusses problems confronting the Indians residing in colonies. He observes :

In Malaya, as far as I am aware, the Indians are still suffering from very inadequate representation on the Legislative Council. When I was present, in 1924, making a thorough enquiry I found that the European non-official element entirely predominated, overwhelming that of other races. Neither the Chinese, nor the Indians, were properly represented in proportion to their numbers and influence.

In Ceylon, representation has been given to the Indian Community as such, but here again up to the present time there has been nothing adequate accomplished. There are only two seats reserved for Indians, though they compose one in seven of the population.

Burma, as a part of India, comes under the Reform Act of 1919, and Indians have their place side by side with Burmese on the Reform Council. But this position is by no means secure, if at any future time Burma becomes separated from India with a political system of its own, the future will to a very large extent depend on how far the immigrant Indians are able to assimilate themselves to the country of their adoption. There are ominous signs today that cause anxiety.

Assam is never likely to become separated from India,—as may quite possibly be the destiny of Burma. It is all the more necessary to see to it, that owing to immigration no new complications of a political nature should arise. With regard to the tea-garden immigrants, from Upper India, I

have never heard a word of complaint from the Assamese. They find it quite possible to assimilate them ; and as Hindus they can understand them, inspite of differences of language ; they also have friendly relations with them. But in the district of Goalpara, I found a condition of things developing, owing to the rapid influx of Musalmans of the cultivator type from Mymensingh district in East Bengal, which was not unlikely to give political trouble in the future. The Assamese find the greatest difficulty in assimilating their own habits of life to those of the Mymensingh newcomers.

In Java, the Indian Community has been very sadly neglected, owing to the lamentable apathy of the foreign department of the Indian Government. The Chinese have attained a remarkable system of internal Self-government which the Dutch acknowledge in Java,—as also the British in Singapore. The Chinese are under their own administrative officers in all minor affairs. They have their own President. But Indians have no such internal Self-government. They suffer accordingly. Therefore, I met with a good deal of discontent concerning their present political weakness. Indians, who had been long resident in Java, would tell me that the political power of the Chinese was incomparably stronger than their own, not merely on account of numbers, but also on account of organisation.

When we turn to the other side of the map and consider the emigration from India westwards, we have an even more difficult and complicated political problem before us. Mesopotamia, or Iraq, is at present a Mandate of the A class, nearing its own independence. Up to now Indians under the Mandate, have taken their place along with other nationals, in many ways they have had advantages owing to the close relation of the Indian Government to the British supervising power in that land. But in a few years time, with Iraq as an independent state in the League of Nations, things may be very different. It has never been my good fortune to go to this part of the world and I have to rely on Indian firsthand evidence, which has been very freely given me by those who have been many years in the country. There appears to be at present an easy-going tolerance for Indian immigration and no immediate claim for its prohibition, Iraq is badly in need of population. Though Indians, as far as I could gather, are not specially liked there was no direct antipathy. But when I have asked what would happen if entire independence were given to Iraq, there was a good deal of uncertainty about the answer.

At every turn, as we consider the present position, we find the lack of any organisation within the Government of India itself, which can build up a tradition of help and service to Indians abroad similar to that which the Colonial Office fulfils in Whitehall. We have no 'Colonial Office' in the Government of India and no Colonial Secretary.

In Aden, the Indian Community, owing chiefly to certain admirable Parsee and other firms, has gained for itself prestige and respect. But as the territory is held about entirely for naval and military purposes by Great Britain the Indians of Aden have very little political importance. Now that it is no longer attached to the Bombay Government, whatever influence Indians had

owing to wealth and social status, is not likely to be increased.

When we cross the Indian Ocean and come to East Africa, we are at once in the midst of a confusion which shows signs of becoming still more confounded as time goes on.

Taking the simplest first, the vast territory of Tanganyika (which is more likely to become the ultimate centre of any East African Federation than Kenya) is still under a Mandate.

Up to the present, there has been no electorate of any kind, but only a Council, nominated by the Governor according to his own absolute discretion. No definite number of seats has been allotted to Indians.

### Central Banking in the Days of Hastings

In the same journal we read an informative article under the caption "Central Banking in the Days of Hastings" from the pen of Dr. H. Sinha. In view of the present controversy about the Reserve Bank of India the pioneer enterprise on such lives may be studied with interest.

### Journalism

At a time when the question of introducing courses of studies in Journalism in Indian universities has been engaging public attention the article on journalism by Mr. C. J. Varkey in the *Mangalore Government College Miscellany* will be read with profit Says Mr. Varkey :

The modern Newspaper may be defined as the modern Mercury. In the old Greek mythology, Mercury, the messenger and envoy of Jupiter conducted the intercourse between heaven and earth, announcing the will of the gods to men, and protecting mortals in pursuit of business enterprises agreeable to the will of the inhabitants of Olympus. Similarly, the modern Newspaper is increasingly assuming the functions of the agent of the "living oracle." It is really one of the custodians of the true "keys of power." Knowledge is power. The press possesses and uses that power. Its agents are everywhere beholding the evil and the good. It is the world's audiphone. Its business is not only to see and hear everything that is worth observing or fit to be noted, but also to proclaim it on the house tops,—to restore to the human race the sense of family kinship and nearness,

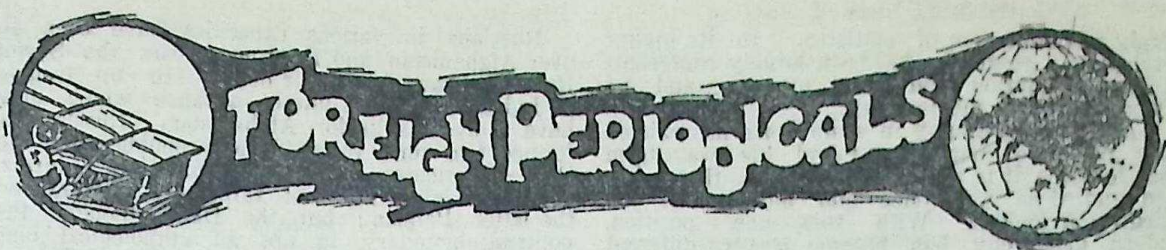
keeping the nations informed of each other's affairs, condition, and prospects ; thereby increasing brotherly interest in each other, knitting land to land in friendly and mutually enriching intercourse, and gradually but surely promoting the coming of the time of millennial happiness, foreseen and foretold by prophets and poets, when "all men's good" shall

Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Thro' all the circle of the golden year.

If today the pen is mightier than the sword, the superiority is due in no small measure to the work and the influence of the newspaper press and its agents, the journalists of today. The modern journalist is more than a recorder of daily events—more, too, than a critic of affairs of social, public, and national life. He is a recognised public teacher and guide who moves along with the times ; who at stated periods, weekly or daily, takes note of all forms of progress and development ; who accepts as his motto or rule of life *humaninihil alienum* ; and who helps his fellow-men in all departments of mental study, literary and artistic, scientific and philosophical, while utilising all his knowledge and influence on behalf of morality and righteousness. The journalist who most realises his duty, and who is most faithful to his mission, makes, in the truest sense, the greatest good of the greatest number his chief concern. He is the friend of the poor and the oppressed. He is the promoter of social and sanitary reform. He exalts and commends the domestic virtues. He is the champion of truth and of freedom. He is the advocate of the righteousness which exalteth a nation. He acquires influence in proportion as he shows himself independent, incorruptible, and whole-heartedly devoted to the public good. In short, he becomes a true "King of men."

Such is the Fourth Estate. It concerns itself with every sphere of human life and attainment. It claims to rank with the highest and most honourable of professions. It is the instructor of the statesman and the administrator, of the scientist and the litterateur, as well as of the common people. It draws its working members from every class and rank. It is possible by its agency for a man sprung from the humblest condition of life to raise himself to a position in which he becomes the truest counsellor of the noblest and the wisest, moulding "a mighty state's decree" and shaping "the whisper of the throne."

Such being the high position occupied by Journalism among the professions, and the responsibilities of the journalist among the teachers of the world, it stands to reason that those who enter its ranks should be men of education and training. With the growth and development of the press in India, there arises the need of men trained for the journalistic profession.



### The Nirvana Stupa of Kusinara

*The Young East* of Japan states :

That, according to a press message from Allahabad dated Oct. 4, the Nirvana Stupa of Kusinara, in Gorakhpur District, one of the most important relics of Buddhist times, which was in a dilapidated condition, has now been repaired under the superintendence of the Archaeological Department. The cost of repair has generously been met by a Burmese gentleman.

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### A Flying Hotel

We read in *the Living Age* :

NEXT April England will witness the launching of the first complete aerial hotel in the form of an enormous dirigible that will contain quarters for one hundred guests and a crew of fifty. Sir Samuel Hoare, Secretary of State for Air, has just been inspecting this super-Zep, and through him certain facts are released to the public.

Built into the lower part of the dirigible, just forward of amidships, is a four-story construction. The lower floor houses the control and navigation rooms ; the crew's quarters come next ; and the two top floors are given over to passengers. Here will be found a dining-room for fifty people which can be cleared to form a ball-room, while from a balcony the more staid passengers can enjoy the singular privilege of seeing how the Black Bottom looks above the clouds. Two and four-berth staterooms with accommodations for all the hundred guests will also be provided. Two verandahs, running the length of the hotel on either side, will furnish ample space for exercise.

The entire airship is being made of duralium, and, though its dimensions equal those of a fifty-thousand-ton battleship, it will only weigh 156 tons when fully loaded. Five million cubic feet of gas will keep it afloat. Thirty-five gasoline tanks, each capable of holding a ton of fuel, will supply the six Rolls-Royce engines that develop a total of forty-two hundred horsepower and that will drive the machine at eighty-three miles an hour, though a modest seventy-five will be the usual cruising rate. No one has yet vouchsafed for what purpose the flying hotel will be used, but Commander Burney, president of the company that is building it says that it represents a revolution in airship construction and that it will look like a mosquito compared to more pretentious successors that he already has in mind.

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### Minimum Wage Legislation in the U. S. A

Mr. Rudolf Broda, A. M., J. D., Associate Professor of Social Science, Antioch College, Ohio contributes an article entitled "Minimum Wage Legislation in the United States" to the *International Labour Review* for January 1928 wherein he gives a detailed study of the system of minimum wages as prevalent in that country. He outlines the history of the minimum wages movement at the beginning of his informative article after which he examines the essential characteristics of existing legislation : the field of application, the principle of wage fixing and machinery for the purpose. He then surveys in detail the Massachusetts Law—the first minimum wage legislation to come into force in the U. S. A. Finally the writer analyses the practical effects of the legal regulation of minimum wages from the point of view of the workers, the employers and industry respectively. From the information thus made available by the writer it would appear that such regulation has given satisfactory results without involving the parties concerned in any disagreeable consequences. The article provides an interesting study in view of the fact that :

The question of minimum wage-fixing machinery, included on the agenda of the Tenth Session of the International Labour Conference, only formed the subject at that Session of a preliminary study in accordance with the new double-discussion procedure ; it will be for the 1928 Conference to take a decision on the matter.

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### Modern Teaching of Geography

Dr. George B. Cressey, Ph. D., observes in *the China Journal* :

To most people, the word geography conveys an impression of locations, sugar coated with various interesting facts about strange peoples and customs. The conventional geography as taught in most elementary schools has been little more than an endless list of places and entertaining descriptions. If a course is added in High School, it is usually Commercial Geography, which is

merely a continuation of statistics. In its higher development, geography has been largely represented by exploration and map making, and by physiography and meteorology.

Although geography in some form has existed since primitive man first found his way from place to place, it is only very recently that it has been studied as a science and included in the college curriculum. With this new position, modern geography has become a very different subject. In place of facts and descriptions it has substituted causal relationships. Its present status may be described as a link between the natural and physical sciences, with physical geology, climatology and agriculture on one side, and economics, sociology and history on the other. In the centre is man. Geography is, thus, an attempt to understand human activities in terms of the natural and social environment.

This new geography uses all the material of the old, but considers it of significance only in so far as it furnishes the information for explaining relationships. This new attitude may be illustrated by a standard joke among geographers. Little Mary had just returned from school and was asked "Where is Tokyo?" Mary replied "I don't know, but if you will tell me where it is I can explain why it is there."

This transformation in the attitude and content of geography has been brought about largely by those whose original training was in geology. Land forms are not entitled to any larger place than several related subjects, but, due to the influence of such geographic geologists as Salisbury, physiography marks the starting point in the new development. An examination of several collegiate texts will indicate the changing emphasis toward the social and economic side.

### Afghanistan

The sojourn of King Amanullah Khan of Afghanistan in Europe gives rise to various speculations regarding the king and the progressive country. We find in the *Asiatic Review* a short survey of the country from the Anglo-Indian point of view. Discussing about the present situation in the country the writer says:

The young King—by his own desire and intuition, for he had no Western schooling—is using his endeavours to civilize and Westernize his State. Educational colleges, military training, roads, electrification, motors, justice—all proceed on more modern lines. Continental engineers and motorists throng to Kabul and jostle the Afghans in the bazaars. The *corps diplomatique* is representative of Europe. French, Germans, Russians, Italians, all carry on the work of commercial Westernization. The British, less familiar in the bazaars, are in a position of dignified friendship. The British Minister, Sir Francis Humphrys, is most successful in his relationship with the Court of Kabul. But the change since 1914 will be recognized.

The activities of the Soviet Russians rouse suspicion in the mind of the writer:

Russians in various capacities have been all over Afghanistan, and for some years the Soviet Russians have done their best to stir up trouble in India. There is a line of advance which may have grave results for Afghanistan. Russia has formed four small racial Soviet republics on the Oxus—Usbegistan, Turcomanistan, Kara Khirgiz, and Tajikistan. The first three are Tartar, and the latter Persian; but the Oxus, though the political boundary, is not an ethnological one. People of these four tribes and races live in considerable numbers on the Afghan side of the river. The Soviet regime in these republics is carrying out some remarkable activities, which in themselves are far from sinister; but so far as Afghanistan is concerned, the line of activity is believed to lie in stimulating the people who are akin to the republics to demand inclusion, especially on the ground of the material advantages which Soviet Russian action within them is developing. Should Kabul object, the Soviets might move troops with the ostensible object of freeing an oppressed people.

It is possible, therefore, that at any moment trouble may arise. Otherwise the new status of Afghanistan, and the activities of its enterprising young King, are factors which are by no means in themselves to be regretted. It is also reassuring to know that the wisdom and dignity with which our affairs at Kabul are conducted will, if anything can, move the Afghans to look to Great Britain both in the matter of trade development and in friendship.

### The Kazan Republic

In the same journal Mr. W. E. D. Allen, an extensive traveller in the Asiatic parts of the Soviet Union gives an interesting account of the Kazan Republic—the Tatar Republic or the Volga. Says he:

Politically the Kazan Republic is not strong by comparison with the two fellow Turkish-speaking republics of Usbegistan and Azerbaijan. The large Russian majority inhabiting the territory of the Republic exercise an influence over local affairs out of all proportion to their numbers. In Soviet Russia political power is largely in the hands of the town proletariat, and the political influence of the Russians in the Kazan Republic can be gauged from the fact that, while the Republic contains a population in the proportion of 51.6 per cent. Tatars, 39.5 per cent. Russians, and 8.9 per cent. other nationalities, the population of the towns is in the proportion of 73.3 per cent. Russians, 23.4 per cent. Tatars, and 3.3 per cent. other nationalities. The Tatars have actually decreased by 3 per cent. since the Revolution, as the result of the Civil War and the Volga famine. The bulk of the Tatar peasantry are illiterate. Nevertheless, the importance of the Volga Tatars in the Russian Muslim world is considerable, and the moral influence of the small class of educated Kazanlis is out of all proportion to their numbers. They are the intellectual leaders of the Turkish-speaking elements in the Soviet Union, and these elements during the coming generation will exercise an

increasing influence on all the imponderable problems of the vast Eurasian area.

### Why America is not Socialist

Rene Johannet in an article in *Echo de Paris* traces the reasons why the United States is immune to Socialism or Communism. In the course of his article the writer observes :

The enthronement of the dollar in a nation without ancient traditions, without an aristocracy, without an intellectual caste,—indeed, where intellect is less revered to-day than it was in the time of Emerson, Thoreau, Poe, and Hawthorne,—has this significant effect—that wealth, and above all great fortunes, do not arouse the sordid envy which so largely motivates European Socialism. Consequently, the United States has never resorted to that fiscal demagogism which levies taxes primarily to take away the possession of the fortunate, instead of to meet the legitimate expenses of the State. Cherishing no dread of expropriation, its millionaires have not feared to call attention to their wealth. They have been able to give free rein to the natural ambition of every man to play a prominent part in civic life. They have, therefore, aspired to be public benefactors, devoting a large part of their wealth to founding museums, universities, and libraries, and to other community objects.

But it is not only the millionaires in America who are steadily growing richer. The sanctity of private property begets an accumulation complex among all classes of the people. As a result savings increase and the number of investors multiplies beyond precedent. Between 1913 and 1926 the owners of stocks and bonds of public and private corporations in America multiplied tenfold.

The writer then defines Communism as follows :

What is Communism essentially ? Misdirected craving for wealth. Its proselytes seek some quick and easy way to better themselves materially at the expense of others. The doctrine appeals most strongly to the weak and shiftless, who lack courage and initiative to fight the battle of life alone, and therefore, run in packs, or take to the cover of the State. But natural selection and training have given Americans precisely the opposite mentality. They are descended from the more aggressive elements of Europe. Their ancestors were not men of the herd, but men of initiative and decision, who sought new lands and freely faced hardships to find wider scope for their natural energies. Appeals to the State and the call of the revolutionary mob were equally offensive to their ears. They relied on their own strength. America's social vices are not of the Communist order, but of a predatory and piratical kind. They are the vices of men who push ahead unscrupulously to their objective by the shortest possible route.

### A Day From Tolstoi's Life

Stefan Zweig describes "A Day from Tolstoi's Life" in *Pester Lloyd* from which we quote the following paragraphs.

Once more before going to bed the old man paces up and down his bare study. He will not sleep until he has passed final judgment on himself, until he has exacted a stern reckoning for every hour of the past twenty-four. His diary lies open on the table, its white page staring at him like the eye of conscience. He reviews every moment of the day and judges it. He thinks of the poverty-stricken peasant woman whom he left with no other help than a miserable little coin. He recalls that he was impatient with the beggars. He remembers harsh thoughts toward his wife. And all these failures to live up to his ideals he records unsparringly in the book, closing the day's entry thus : 'Again found wanting, again soul-crippled, not enough good done. Once more I have proved that I have not learned to do what is difficult, to love the people about me instead of humanity at large. Help me, God, help me !' Then once more he enters the date of the following day and the three mystical initials indicating 'If I am alive.'

Now his job is done. Another day has been lived to the end. With bowed shoulders he goes into his bedchamber, pulls off his heavy boots, disrobes, and lies down in bed, his thoughts again on death. Those winged thoughts ! They still flit through his brain, but little by little lose themselves like butterflies in darkening woods. Slumber hovers on the portal of his mind.

What's that ? He suddenly rouses himself. Was n't that a step ? Yes, a step in the next room, soft and stealthy. He jumps lightly and noiselessly out of bed and presses his burning eye to the keyhole. Yes, a light. Someone has come in with a lamp and is ransacking his desk, fingering over the leaves of his diary, peering into the secrets of his soul. It is Sophia Andreevna, his wife. Insatiable curiosity ! On every hand he is beset by this anxiety to spy into the profundities of his soul, the deepest sanctities of his heart. His hands tremble with anger. He seizes the latch with an involuntary impulse to open the door suddenly and berate his wife. But at the last moment he controls himself. 'Perhaps even this has been laid upon me as a test.' So he creeps silently back to bed, but not to sleep. Lev Nikolaevich Tolstoi, the greatest, the most gifted man of his time, lies there, betrayed in his own house, tortured by doubt, submerged in loneliness unutterable.

### Belief in Immortality

Prof. Karl Clemen, (Professor of Comparative Religion at Bonn University) contributes an article on "Belief in Immortality" to *Kölnische Zeitung* in the course of which he observes :

It is certainly significant, that ever since the earliest Stone Age men have almost universally believed in survival after death. Let me add this

thought : most of us do not attain the objects of our striving in our present life. This is true not only of our commoner and more mundane ambitions, but in a still higher degree of our moral ideals. If moral perfection is the highest object for which we can strive, and if an underlying purpose determines our existence, we have some reason to hope that an opportunity will be afforded us somehow and somewhere to complete our evolution. Goethe doubtless had some such thought as that in mind when he said : 'The conviction that we shall live hereafter is forced upon me by the very idea of action ; for if I work steadily and faithfully up to my last hour, Nature is under an obligation to promote me to some other form of existence when the present form no longer suffices for my activities.' Another remark of Goethe's is not entirely amiss in this connection : 'I might say that men who do not hope for another life are already dead in this life.'

### Literature and Art in Japan

The progress of literature and Art in Japan during the year 1927 (The second year of Showa) has thus been briefly sketched by the *Japan Magazine* :

No remarkable change occurred in literary and art circles. The neo-sensualist is now at a low ebb, while the so-called proletarian literature is still far from achieving stability, only a few writers publishing notable work. The attention of the general reading public is still concentrated on older writers such as Toson Shimazaki, Shusei Tokuda, Hakucho Masamune and others. In the meantime, it cannot be overlooked that through the whole year of 1924 the general tendency was very strong toward the study of Meiji literature and culture as well as classical Japanese literature.

Significant in 1927 was the publication of serial books on various subjects, a series popularly called "Yen Series" because of the books being sold at one yen a volume. The forerunner of these was "Contemporary Japanese Literature Series" published by the Kaizo Publishing Company. This was an epoch-making event in the publishing world of Japan, where the comparatively high price of books is generally talked of. Interest of the reading public was great. The series by Kaizo was soon followed by "The World's Literature Series" by another publishing firm at the beginning of the 2nd year of Showa. Since then over ten series of a similar kind have been placed on the market, thus making the so-called "Yen Series" very popular.

In the fine art field, also, we observe little significant change as compared with the previous year. The only fact worth mentioning is that the time has become ripe for the fundamental reform of the Imperial Art Academy. The Academy is the highest institution in Japanese fine art and the most influential body. In spite of that, no real activities have hitherto been undertaken by the organization except holding its semi-annual exhibition. If it goes on in this way, it is generally argued, its authority will be questioned, in contrast with the Teikoku Gakushuin (Imperial

Academy) which is practically contributing to the advancement of civilization to a great extent. In order to achieve the original mission of the Imperial Art Academy, a fundamental improvement of the organization is considered essential. First of all, its autonomy and economic independence should be ensured so that the body may take up the work of controlling fine art administration and of making connections with foreign fine art fields closer, so as to contribute, in the genuine sense of the world, to the development of the fine art of the country.

### Albert Roussel's Padmavati

Arthur Hoeree narrates his long interview with Albert Roussel the, celebrated French musician in *Eolus*. Albert Roussel was born in the city of Tourcoing (Northern France) in 1869. From his infancy he was fond of reading books on travels and adventure and dreamt of distant voyages. He was, therefore, prepared for the Naval School. One day in his college the professor of piano gave him a lesson on Beethoven's *Sonatas* which was a revelation to him. At last the young votary went to sea—his dreaming soul voyaged over the Atlantic, the Indian Ocean and the Chinese seas. The sea was his inspiration as it were—for at that period he made his first attempt at musical composition. Shortly after he resigned his post and Roussel, the ex-naval ensign, took up his abode in Paris to learn the science of music from Gigout and Vincent d'Indy. From 1902 to 1913 he served as a professor at the Schola and made extensive tour in Spain, Italy, Germany, Belgium and North Africa. Meantime, the sailor in Roussel, was being still enticed by far off seas. He went to India and brought back the idea for his three panels *Evocations*, a vast fresco for Orchestra, Soli and Chorus. Mr. Hoeree says of him in this connection. "He speaks to us of India in his own language, a language which we all understand and he leaves to the ethonographs the task of determining the particularities of oriental music." At this time he came in contact with Mr. Rouché, the famous opera director, who commissioned him to write ballets for his opera. These popularized his name. For, we read in *Eolus* :

After the success of the *Festin de l'Araignée* M. Rouché owed it to himself to commission a new work of Roussel, this time worthy of the Opera of which M. Rouché was the director. *Padmavati*, an episode of the history of India is the chosen subject for an opera-ballet around which M. Laloy writes a beautiful poem suitable to scenic development. The war breaks out, and

interrupts the work. The ex-naval ensign, off the lists since 1902, re-enlists. But ill-health gets the better of his courage and he is discharged in 1918. He settles down in Britany where he finishes Padmavati. It is not, however, publicly produced until 1923.

The story is as follows: Alaouddin, the fierce Sultan of the Mogols, comes unarmed to his enemy, Ratan-Sen, King of Tchitor to seek alliance with him. In the meantime his troops are surrounding the city. Ratan-Sen receives his ancient enemy with every mark of respect, having all his soldiers, his slaves and dancers parade before him. Alaouddin is pleased but not satisfied. He would like to see the king's bride, Padmavati, the living image of the celestial lotus called "padma". Unwillingly the king consents, but dazzled by her beauty the Sultan puts off the ceremony of alliance to the following day. After his departure the Brahman who had accompanied him comes back to the king with a message: "The Sultan demands the King's bride as a pledge of his friendship; otherwise the city shall be destroyed". The crowd rushes upon the Brahman and massacres him. The call to arms resounds, the people prepare for battle. In the second act we see the interior of the temple of Siva where Padmavati and the king, Ratan-Sen, have taken refuge. All resistance has been in vain. The Sultan has granted a truce till dawn. Torn between his duty as a ruler and his conjugal love, the king finally employs Padmavati to save his people by sacrificing herself to the Sultan. The Queen, rather than allow her husband to charge his soul with such a crime, stabs him. There follows all the impressive ritual of the funeral ceremony. Padmavati is about to follow her husband to death. Just as she throws herself into the flames of the funeral pyre, the door of the temple is broken in and Alaouddin appears at the head of his army and stands looking at the pyre where his dream is being consumed.

The drama with its crowds, its processions, warriors' dances, funeral rites, is in truth rather a spectacle than an opera. The ballet, the pantomime and the choruses are the important features.

Although the composer of the drama has deviated from history at places in his story yet it may be said to his credit that he has faithfully depicted the heroism and womanly virtue of Padmavati. The catalogue of Roussel's works, numbering not less than 30, includes music of every kind—theatrical, symphonic, chamber-music, vocal works. The interviewer concludes:

He is, however, planning a piece for chamber-orchestra which he will reserve for one of the remarkable *Concerts Straram*. The former mathematician again spoke to me of his love of the stars whose secret he often ponders and I should not be surprised if one day he gave us an "astronomical symphony."

### Traffic in Women and Children

Anne G. Porritt writes the following illuminating review on the Report of the Special

Body of Experts on Traffic in Women and Children (League of Nations Publication No. IV. Social. 1927. IV. 2) in *Birth Control Review*:

There are plenty of people in the world who believe, or imagine that they believe that we live in an age of moral decadence. They look back to the "good old days" as a period when virtue flourished and when men and women were nobler and better than the young generation of to-day gives promise of becoming. Such people should read with care the "Report of the Special Body of Experts on Traffic in Women and Children" the first part of which has recently been issued at Geneva, under the auspices of the League of Nations.

Such a report would have been impossible fifty years ago, when Josephine Butler was lifting up her voice in the wilderness against the current conceptions of the prostitute as a necessary evil, essential to the health of men, yet a lost soul, so degraded and sub-human as to deserve no pity, and to possess no rights. In those days governments and government officials were almost unanimous in believing in government regulation of prostitution, a regulation which reduced the unfortunate prostitute below the level of the slave in any country which still tolerated chattel slavery. It is not fifty years ago, but barely twenty years, since revelations in books and magazine articles often exaggerated or too highly colored but with a substantial basis of truth—brought home to the sheltered women of America the frightful results of the double-standard of morals, which had until then been complacently accepted by the average woman as well as by the average man.

About the extent of the trade and the age of the victims she points out:

To the reader who does not remember the "bad old days," there is not much cause for congratulation in the Report now given to the world. The traffic in Women and Children still exists. The experts found it in active operation and found every degree of suffering and misery among its victims. They also found that many women were secured for the traffic by fraud, although the majority of the women concerned were willing prostitutes or had been in the "business" before they came into the international traffic.

Even more pitiful are the very young girls who are victims. Girls under 21 are internationally protected under the Convention of 1910, but false declarations of age, altered birth certificates and the "protection" of being married women are all used to secure little girls of 14 or 15 for some of the countries where their "customers" prefer them young. "In Mexico," reads the Report, "souteneurs said that none but young ones are wanted. The Argentine Government reply states that foreign girls are always young. In Portugal 40 per cent of all prostitutes registered, including foreigners, are between 16 and 20 years of age."

The reviewer is of opinion that large and easy profits are at the bottom of this business

and that state regulation of vices is an evil :

It is a cheering fact for those who are deeply impressed with the evils of prostitution that the worst conditions and the greatest amount of disease are found in those places where vice is tolerated and official regulation of prostitution is the accepted policy. Twenty years ago the regulation of prostitution was very generally accepted as the only means of protecting the "good women" of the community and preventing the spread of venereal disease. The women and men who opposed the policy as an evil partnership of the Government in vice, were considered impractical dreamers. But the investigations of the experts clearly show that morality and expediency, in this matter as in so many others, in the long run coincide, and that, whatever evils may be diminished by the regulation of prostitution, evils many times more formidable are increased and encouraged. These facts are now widely recognized and many countries have abolished the whole system of licensing houses of prostitution and attempting to segregate the evil.

Prostitution that exists in modern cities, and especially in cities where it is officially recognized, is largely an artificial product, eagerly stimulated by numerous intermediaries as a source of profit to themselves. In the majority of cases the women themselves get little more out of their wretched business than a mere existence, harassed by their owners, by police and government officials, and loaded down with a burden of debt, from which those who live on them take good care that they shall never be able to free themselves.

The Report makes clear that the persons to strike at, if the trade of prostitution is to be minimized, are the men and women—chiefly men—who are in it for the sake of the large and easy profits to be obtained from it.

## Longer and Healthier Lives in America

We read in *The Literary Digest* :

By the end of this century the average American should live to the ripe age of eighty years. This is the conclusion of Dr. Irving Fisher, of Yale University. According to Surgeon-General Cumming of the United States Health Service, the health of the people of all parts of the world was generally better for the past year than for any previous year for which records are available. In fact, at the recent Race Betterment Conference in Battle Creek, attended by physicians, economists, sociologists, surgeons, college professors, criminologists, chemists, and educators, the statement was made by Dr. Eugene Lyman Fisk, of the Life Extension Institute, that man may yet acquire a life cycle of 100 years; that mankind can learn to prolong the years of life as it has learned to control the forces of nature.

The journal then quotes Dr. Fisk's address and observes:

"It is all a matter of acquiring the ability to

extend the life circle. Dr. Fisk told his hearers, Men have already done things just as amazing. They did not, Dr. Fisk points out inherit the ability to fly, but they acquired it. They did not inherit the ability to see and talk around the earth, but they learned enough concerning nature's laws to perform such miracles with ease. Similarly, they did not inherit the ability to live 100 years, but there is every reason to believe that they will develop it.

"Already the race has progressed far on the path towards that goal. In the last four centuries, thirty-seven years have been added to the average lifetime. Thirteen of these have been gained during the last three decades.

"As thus explained by Dr. Fisk, the possibilities for longer life seem to depend only on man's intelligence and determination. Because of these two qualities, the race has already accomplished many marvelous things. What they may enable men to do in the future not even the scientists can foretell."—(Dr. Fisk's Address.)

Closely following the Battle Creek Conference comes the news from Chicago that Albert D. Lasker, former chairman of the Shipping Board and now head of the Lord and Thomas advertising agency, and his wife have donated \$1,000,000 to the University of Chicago for the purpose of prolonging life. Research, we are told, is to be directed toward establishing the cause, prevention, and cure of those diseases which attack men and women of middle age and beyond. The first efforts, say Chicago dispatches, will be made against Bright's disease and heart disease.

## International Relationship in the New year

*The New Republic* writes :

The beginning of the new year finds the international situation on the whole somewhat worse than it was a year ago. The breakdown of the Geneva Conference has clouded Anglo-American relations and brought us perilously close to the beginning of a race in naval armament. In Europe the relations between France and Italy, Italy and Jugoslavia, Rumania and Russia, Russia and Poland, remain in a dangerous state of tension. In the Orient, the Chinese revolution shows no signs of entering a more peaceful stage, and seems likely to continue its present bloody course for years. The present Japanese government is more chauvinistic than its predecessor, and the Manchurian situation grows correspondingly more serious. On the bright side of the ledger must be recorded the astonishing improvement in relations between Mexico and the United States, the easing, temporarily and least, of the tension over the Polish-Lithuanian dispute, the results of Lindbergh's flight to France, and Russia's reentrance into the western European concert of nations, by participating in the League's preliminary conference on disarmament.

### Alcohol

H. Travers says in *The Theosophical Path* :

Alcoholic liquors have a directly pernicious action on the brain, and especially upon a certain important organ thereof. Doctors become, with every day, if we may judge from their quoted utterances, more and more of the opinion that alcohol, even in small quantities, does nothing but harm. But, even if it could be shown (which, however, seems not to be the case) that alcohol benefits the *physical* health, we should still condemn its use, on the ground the such alleged benefit is gained at the expense of more essential functions in our constitution. Its action may be described as a poking of the fire, or a bleeding of the cow (instead of milking her); and it need not be denied that such violent means may often be productive of a temporary flood of energy—energy of a certain kind.

A dose of alcohol will liberate a quantity of the stored up virtues of the body; it will unlock the bank of life and draw large checks; and

though we may have a large enough balance to last a lifetime, payment has to be made somewhere. It is an acknowledged fact that the debt is handed on to subsequent generations, in the form of debilitated and neurotic constitutions; and what science has discovered with reference to the mechanism of heredity supports the conclusions drawn from experience, that a generation may be skipped, and vitiated germ-cells transmitted by a parent who is herself free from alcoholism.

At best, alcohol feeds the grosser nature at the expense of the finer; and does even that much in a very clumsy and wasteful manner. It is admitted that its seemingly stimulating effect is in reality an inhibitive effect; that is, it deadens certain useful and necessary brakes and checks whose proper function is to prevent waste and to regulate functions. Mentally speaking, this becomes equivalent to a deadening of the conscience, a removal of the sense of shame. Such effects are apparent enough in the case of acute alcoholism; and the same must apply, with necessary changes, to chronic alcoholism—that is, to moderate drinking.

## ALL-INDIA WOMEN'S EDUCATIONAL CONFERENCE

By PRABHAT CHANDRA SANYAL

THE second session of the All-India Women's Conference on Educational Reform held in Delhi last month was an event of outstanding importance. The first session of the Conference was held at Poona last year under the presidentship of Her Highness the Maharanee of Baroda. About 175 delegates from all parts of India attended the last Conference and this bears ample testimony to the active interest our women are taking in the evolving of a scheme for the betterment of Indian Womanhood. The delegates were representatives of all religions and of all shades of political and religious views.

The presence of the Dowager Begam of Bhopal, Princess Shakuntala Raja of Baroda, Rani of Mundi, Mrs. Sarojini Naidu (Bombay), Mrs. Nehru (Allahabad), Mrs. Susama Sen (Patna), Mrs. Kibe (Indore), Shrimati Yamuna Devi (Jaipur), Mrs. Bhaskar Uma (Mysore), Mrs. Sarala Devi Chaudhurani (Bengal), Srimati Saraswati Devi (Lucknow), amidst a large group of members of the Reception Committee and the Standing

Committee added a remarkable splendour to the gathering.

Mrs. S. R. DAS, Chairman of the Reception Committee, in according welcome to the distinguished delegates and in inviting Her Excellency LADY IRWIN to open the proceedings said :

The appalling illiteracy which now prevails among our women, is partly due to lack of facilities, and partly to the apathy of parents. This apathy is, however, gradually disappearing, and a very general desire on the part of parents to educate their girls, is now desirable. This is just the time for us to meet and decide upon the kind of education which should be imparted to our girls. A few years hence, when parents have become accustomed to their girls being educated on the same lines as their boys, it might be too late to persuade them to follow a more suitable course of study. We are at the parting of ways when we must take steps to steer in the right direction the education of our girls.

SAID MRS. KAMALA DEVI CHATTOPADHYAY in presenting the last annual report.

"This Conference will be a means of linking up women of various provinces into one definite unit.....This mingling together in a vast assemblage is rousing in them an organised strength

which, leads to a surer confidence in themselves and creates in them the desire for united action and guides them to the realisation of the truth that Womanhood is one".

The report stated:

The aim of Conference was to reform educational matters for women. During the period under review the Conference had come to be a force and a power, a movement that had revived women's whole consciousness and given womanhood a status of its own. The modern system of education seemed something which was quite apart from the real and intimate life of students and particularly girls. It seemed to ill-fit them for either domestic or public work.

In 1925 it was decided that an All-India Conference of Women on Educational Reform should be called with Mrs. Cousins as Organizing Secretary. As a result of this move 22 constituent conferences were held all over the country. It was but in the fitness of things that the city of Poona, renowned for its educational institutes and

This Conference has awakened up in the women a keen desire to consider seriously the problem of education.



The Dowager Begum of Bhopal  
President All-India Women's Educational Conference

general progress should invite the first historic Conference. This attempt proved such a success and the response was so keen that it was decided to form this Conference into a permanent body of definite character with a constitution and a standing committee of its own. Various resolutions of immense importance were passed and a memorandum of Women's demands was formulated.



Mrs. Kamala Devi Chattopadhyay, General  
Secretary of the Conference, and her husband

During the year several Women's Educational Leagues have been formed in various provinces, such as Bengal, Gujarat, Hyderabad (Deccan), Indore. In preparation for this session at Delhi there have been 30 conferences held this year all over India and over 200 delegates have been elected. Several new places which were never represented last year such as Central Provinces Behar, Ajmer Andhra, Canara, Tamil Nadu and Travancore have sent representatives this year.

One of the main activities the Conference undertook was to secure support for the Child Marriage Bill and the Age of Consent Bill, both now pending before the Legislative Assembly. It carried on propaganda public meetings of ladies through constituent conferences. Signatures in support of the Bills have been collected and Gujrat alone contributes nearly 10,000.

LADY IRWIN in opening the Conference defined the real end of education to be the formation of character and the training of

mind and body "as an equipment for the great school of life," "Women" proceeded Her Excellency "are the repository of tradition and long may they continue to be so." It is reported that Lady Irwin attended the Conference "not as a Vicerene but as a woman in a woman's conference." Regarding the standard of Girls' Education Her Excellency was of opinion that there should be differentiation between the education of boys and girls. The workers in the field of female education should take into account the distinctive necessities of women.



Mrs. Sarojini Naidu

"We must do all in our power to set a different standard and to create a desire in the public mind and in the girls themselves for an education which will allow girls, or, at any rate, greater number of girls, to develop in other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and laws of health which will enable them to fulfil one side of their duties as wives and mothers reinforced by study of those subjects which will help most to widen their interests and outlook."

Some delegates considered this to be a dangerous doctrine which results in undoing of all that has been done so far to advance women to a position of intellectual and social equality with men. *The Indian Social Reformer* holds this view and says :

"Men and women are not two different species or even castes or communities and there is no possibility of antagonism between the two. Radically different courses of study for men and women will not conduce to the intimate mutual understanding between the two sexes which is essential to harmonious social progress.....Indian women are sufficiently expert in domestic management, and what they particularly need is an outlook reaching beyond their families, castes and communities.



Mrs. Susama Sen

The Conference was peculiarly fortunate in having a practical statesman like the DOWAGER BEGUM OF BHOPAL to preside over its deliberations. Her active interest in the cause of girls' education and removal of social evils are too well-known. In her State she has founded many girls' schools of modern style and is at present Chancellor—being the only woman to hold that office in the annals of Indian universities—of the Aligarh Muslim

University. In her presidential address Her Highness said that the obstacles in the path of female education in India were poverty and prejudice, *purdah* and child-mariages. Regarding poverty and prejudice the president observed :

While on the one hand, poverty of the people of India and their prejudices stood in the way of a proper settlement, on the other there were old and antiquated customs clothed in the sanctity of religion which retarded educational progress. The Begum deplored the fact that in India the income per-head was Rs. 2 and As. 8 per month and there could be little hope of the people taking their due share in the spread of education. However, it was their lack of interest and sometimes their opposition which had prevented Government from paying due attention to the education of women of India. The ratio of education between women and men was hardly five to one hundred.



Late Mrs. Parvati Ammal

Adverting to the *purdah* system she remarked:

That there could be no denying the fact that the present strictness of *purdah* among Mussalmans did not form part of their religious obligation. It was based on purely local consideration and was not as strict as in other Islamic countries. If the

system were remodelled according to peculiarities of environments and placed on a reasonable footing most of the evil effects which it had on female education would disappear while at the same time they should be spared from a situation that was causing a great deal of anxiety.

At the close of her address the BEGUM vehemently denounced the evils of early marriages which resulted in disease and mortality, diminishing of longevity, poor physique of children and physical and intellectual degeneration.

A memorandum of women's demands was formulated at the Conference besides resolutions passed. It demanded compulsory primary education and sought to widen the scope of university courses by introducing fine arts, social science etc., and advocated that women must get adequate representation on all educational and local bodies that control education.

The Conference then passed resolutions relating to women's education and emancipation from hampering customs. It is a matter for real congratulation to find the Conference passing two resolutions of great importance, viz.,

(i) This Conference is of opinion that a complete course of physical training should be made compulsory in all boys' or girls' schools and should include as much cheerful recreation out of doors, as possible, also girl-guiding on Indian lines.

(ii) Systematic medical inspection should be made compulsory in all schools and colleges, and in the case of girls the inspection should be carried out by medical women. Where possible the schools clinics should be started and arrangements made to deal with cases of mal-nutrition."

Other resolutions deplored the effects of early marriage on education, denounced the practice of allowing immature boys and girls to become parents and demanded the raising of the age of consent. They were :—

This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore, Rajkot, Kashmir, Gondal, Indore, Limdi and Bundi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 16 and 21 respectively. While welcoming Rai Saheb Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15 and calls on him and the Select Committee to amend the Bill in conformity with this resolution."

This Conference also reiterates its demand of

last year that the age of consent be raised to 16 years and supports Dr. Sir Hari Singh Gour's Bill as a step towards this.

According to LALA LAJPAT RAI, who was present at Delhi during the Conference,

The members of the Educational Conference did not content themselves with passing these resolutions but they carried war into the enemy's camp. The greatest hindrance to the bringing out of these reforms are (a) Government's opposition, and (b) the opposition of orthodox leaders. A very influential deputation of the Women's Conference, including some of the most advanced figures in the Indian Women's movement, waited on His Excellency the Viceroy to beseech his sympathy for the cause of social legislation. They also waited on the leaders of political parties in the Central Legislature with the same object. The leaders present at this interview included amongst others Pandit Madan Mohan Malaviya, Pandit Mati Lal Nehru, Mr. Jinnah, Mr. Srinivas Iyengar, M. Ishwar Saran, and the Maharaja of Mahmudabad. Some of the women made an eloquent appeal in favour of the proposed social reform as regards the raising of the marriageable age of girls and raising the age of consent, and they met with a sympathetic response from the leaders present.

In one of the resolutions the Conference decided to raise an all-India fund for the promotion of women's educational purposes for which Rs. 30,000 was collected on the spot. Another resolution expressed the opinion that at every stage of education the spirit of social service should be inculcated."

MRS. SAROJINI NAIDU in the course of her speech at the conference declared :—

East and the West had met to-day in the kinship of women that indivisible sisterhood. India, was the home of Lakshmi, Saraswati and Parvati and did not consist of Hindu ideals only but ideals of all nationalities who had come into contact with this land.

The Delhi Municipality honoured itself by according a civic reception to the delegates Mrs. SARALA DEBI CHAUDHURANI thus depicts the ceremony :

In Imperial Delhi...the womanhood of India was found to be the guest of man. Women came

by the hundreds—Muslim and Hindu, Jew and Jain, Parsi and Christian,—sat at small tables, spread over the big hall and put the Municipal Councillors of Delhi under deep obligation by allowing them to attend on her Royal Highness—Woman."

Responding on behalf of the guests Mrs. NAIDU hoped that Delhi would not only be the centre of legislation but of regeneration of the Indian nation. She prayed that after the next election the city-fathers would also include city-mothers in the Delhi Municipality.

The conclusion of the Conference was marked by a tragic event. Mrs. PARVATI AMMAL a delegate from Bangalore died as a result of an accident at Delhi. Mrs. AMMAL was a prominent social worker. She was nominated as a member of Bangalore District Board and was president of the Mahila Seva Sangha of Bangalore. She was awarded the Kaiser-i-Hind gold medal by the Government of India in 1927 in recognition of her public services. Her sudden and tragic death at this juncture is a great blow to the cause of women's advancement in India.

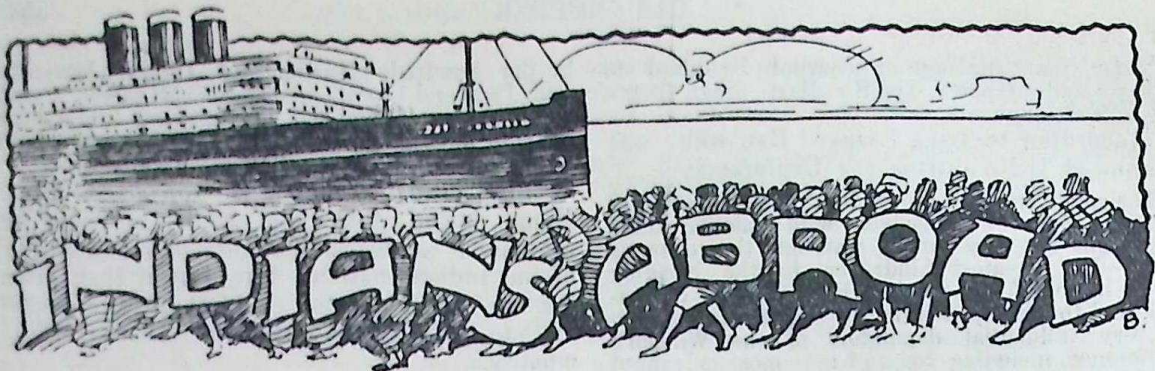
From every point of view the Conference has been a signal success—it has amply proved that Indian women who went all the way to Delhi were actuated by the single-minded desire of doing their level best for the progress of India's womanhood and the noble efforts of the delegates have been able to "raise the drooping spirits of many despondent patriots" who forget the truth that the emancipation of women is a condition precedent to the emancipation of men. It is incumbent upon the organisers now to act upon the decisions arrived at the Conference and let us hope with *The People* that "the movement so modestly inaugurated and having such influential support—will result in momentous consequences for the welfare of India."

## THE SHOPPER

BY B. Y. WILLIAMS

Quite eagerly I shopped through all the town  
For garments such as I saw others wear  
With subtle charm. I did not pause to care  
What price I paid. I craved a silver gown  
Of cool sophistication, and a crown  
Of sparkling worldly wisdom for my hair]  
A coat of artifice and everywhere

Bright fringes of pretension hanging down  
I found them all: but now I've put them on.  
And stand before my mirror. I can see  
The glittering things do not become me when  
I turn to reach my old dress it is gone—  
The old discarded dress simplicity  
I wonder if it can be found again.



BY BENARSI DAS CHATURVEDI

### The Case of Kenya Indians before the Hilton Young Commission

The memorandum that has been presented by the East African Indian National Congress to the Hilton Young Commission is a document of great importance. It is divided into five parts :—(1) The Indian Record (2) Federation (3) Closer Union (4) Official Majority and (5) Common Roll. We read in the first part :—

The geographical situation of East Africa, looking as it does across the Arabian Sea towards the west coast of India, has for centuries made it and still makes it one of the natural outlets for Indian expansion. Indians have been settled in East Africa for generations. In 1874 it was officially reported that the Indian population of Zanzibar and the East African Coast numbered 4198 as against 24 Europeans including officials. Lord Salisbury, writing as Secretary of State for India in 1875 suggested that on grounds of humanity and with a view to promote the well-being of the poorer classes in India, Indian emigration to the East coast of Africa for the purposes of settlement and colonization should be actively encouraged, and emphasised "from the Imperial point of view the great advantages which must result from peopling the warmer British possessions, which are rich in natural resources and only want population, by an intelligent and industrious race to whom the climate of these countries is well-suited." When the Royal Charter was conferred upon the Imperial British East Africa Company in 1888 by Queen Victoria it was advanced in the preamble of the document as one of the chief grounds for the grant "that the possession by a British Company of the coast line as above defined which includes the Port of Mombasa would be advantageous to the Commercial and other interests of our subjects in the Indian Ocean who would otherwise become compelled to reside and trade under the Government or protection of alien powers." Persons of unquestioned authority from Sir John Kirk, Consul General at Zanzibar from 1866 to 1887 to Mr. Winston Churchill, who visited the Colony in 1908, have testified to the valuable work done by Indians as pioneers in East Africa. Indians have pushed

forward and opened up trade in territories beyond the limits of British administration. In the early days of the Colony their advent was welcomed. They were brought from India in large numbers to construct the Uganda Railway and those responsible for the work have testified that it could not have been completed within any reasonable period without their help. In the Great War the Indian Army was called upon to assist in the protection of Kenya and in the conquest of Tanganyika territory. The extent of the services which they rendered may be gauged from the fact that in November, 1914, an Expeditionary Force of 34,000 Indian combatant ranks and 12,000 non-combatants was despatched to the East African theatre of war, and that an Indian force consisting approximately of 12 mobile guns, 10 Indian battalions, half a dozen Imperial Service units with a small force of cavalry was maintained in this theatre until the end of the war. The numbers of the Indian community resident in Kenya have steadily expanded until they amounted at the census of 1926 to 26,759 as against 12,529 Europeans.

At the present time Indians are playing an important part in nearly every branch of the life of the Colony. 2351 of them are employed in various departments of Government service; 5204 are engaged in commerce; and 3951 in industry. In Government service, although in the course of time they may be replaced by Africans, as they become competent to perform the duties now carried out by the Indians, at the present stage no other equally economical or efficient agency is available. In commerce they have done much to develop both the external and the internal trade of the country. Not only do the latest annual trade returns show that goods valued at  $\frac{3}{4}$  of a million sterling were imported from India and goods valued at more than  $1\frac{1}{2}$  million sterling exported to India, but much of the export trade to Great Britain and foreign countries passes through Indian hands. In the internal economic life of Kenya and Uganda they are playing an essential part both in the development of retail business, mainly with Natives, and in the purchase of African produce. The Kenya Economic Commission, who displayed a marked prejudice in other respects against Indians, were compelled to admit that "the Indian has played and still plays a useful part in opening up trade, stimulating the wants of the Natives and inducing them to part with their products,

for purposes of export." The Indian trader is the pioneer of civilization, since, by bringing new and desirable articles to the notice of the Natives, he creates in them a desire to acquire such commodities and stimulates them to work harder and to better their condition. So long as the Native continues to show little aptitude for retail trade, no alternative to the Indian shopkeeper is in sight. In newly opened districts, moreover, the Indian as a rule provides the only market in which Africans can sell their crops. It is the small Indian trader who has been first in the field and is the pioneer of trade on a large scale.

In the sphere of industry the Indians are widely employed as mechanics, engineers, carpenters, masons, blacksmiths, wheelwrights, watch-makers, printers, sawyers, electric-suppliers, contractors, tailors, etc. Their position in this field is due entirely to their own merits. As the Native standard of living is lower and in their own country Natives will work for a smaller wage, they would certainly be employed in place of Indians if they were qualified to undertake the work. The example of Indian artisans under whom the Natives are employed is an important factor in the training of Africans as skilled workers. The point which the Indian community desire to impress on the Commission is that they are playing a vital part at the present stage in the economic progress both of the Colony as a whole and of the African Native, and that no other community is in a position to make the contribution which they are now making to the development of the Colony."

As regards Federation the memorandum clearly says that the Indians are definitely opposed to the establishment at present of any form of Federal Government or political federation. As the Governors of Tanganyika and Uganda have spoken against this sort of Federation and even the whites of those territories regard it with great misgivings and as there is no enthusiasm for it in Zanzibar, the question of political federation may be said to have lost its practical importance for immediate future.

On the subject of Closer Union the Congress recommends the subjects of scientific research, particularly medical research, posts and telegraphs and education for further co-ordination by means of conferences.

While making these recommendations the Congress asserts that such co-ordination should imply no menace to the policy of the "open door" which they regard as essential to their existence nor the extension of disabilities on Indians existing in one territory to other territories in which they do not exist."

The Congress has strongly opposed the idea of the creation of non-official majority, in the Legislative Council of Kenya for in practice it would prove to be a non-official majority of Europeans elected or nominated.

While dealing with the question of Common Roll, and that is a vital problem, the memorandum says—

The experience of the last few years has confirmed the Indian community in their view that the present system of non-official representation on a communal basis is unjust to them in that it affords no adequate safeguard of their interests and ought to be abolished. The fact that while their numbers are more than double the numbers of the European community and while they continue to play an important part in the development of the Colony in spite of racial restrictions their representation on the Council is less than half, places on them the stigma of inferiority which the whole community resents. In India the communal system of representation was adopted in order to secure to minorities their due share of representation, not in order to place a small minority of the population in a position of political predominance over other communities. Moreover, in India unlike Kenya there are no racial distinctions and the communal franchise as between Hindus and Muslims does not imply any political or social inferiority. As a matter of fact, the experience of India during the last few years has shown that the communal system as it exists there has tended to accentuate rather than compose communal feeling. The same tendency can be seen in Kenya where the gap between Europeans and Indians is as wide as ever. The common electoral roll must help to bridge the gulf between Europeans and Indians by forcing candidates of either race to consider the needs and aspirations of the other and by securing the return of moderately minded men."

This demand for a Common Roll will undoubtedly be opposed vehemently by the Europeans. Hon. T. J. O'shea put the case of the Europeans at a meeting at Eldoret in these words:—

"Having regard to the extraordinary demands put forward by the Indian leaders in Congress he thought it was necessary to take stock of the position with regard to Indians in the country. The Congress had very deliberately and emphatically put forward a demand for a common roll... In other words they have put forward a demand that they shall be the dominating factor in the future of Kenya... I respectfully suggest to those who have asked me not to deal with this question that it is essential to make it perfectly clear now at the outset what our attitude will be to that demand. In that connexion I feel sure I voice not only my own opinion but also the opinion of every white man and woman in this country that that demand is an impossible one, that it cannot be accepted or agreed to and will never be agreed to and if pressed is going to result in a very serious state of affairs in this country in the near future. I think it is advisable in the interests of Kenya as a whole that we make it perfectly clear that if the Indian leaders are so unwise and unmindful of the interests of Kenya and of all races in it, including their own as to put forward that demand they will be held responsible for the consequences.

This uncompromising and threatening attitude makes it abundantly clear that the Whites will have nothing to do with Common Roll. Taking into consideration the fact that the present Government of Kenya is siding with the Whites and the Conservative Government will in every way support the Kenya Government at least on this issue, there can be absolutely no hope of the Common Roll being granted in the near future.

I am sorry to note that the memorandum is halting, apologetic and in certain respects reactionary. Take the question of sharing the trusteeship of the natives with the Whites. We read in the memorandum :—

The Indian community assert that their record in their own country and in East Africa justifies them in claiming an important voice in any changes in the political structure of Kenya or neighbouring territories that may be under contemplation and their due share in any further association of the immigrant communities in the exercise of the trusteeship of the Native, if the Commission comes to the conclusion that the time is ripe for a further advance in that direction.

Apart from the Indians elected to represent their own community Indians should also be nominated along with Europeans to represent Native interests on the Legislative Council which are at present inadequately represented. In many walks of life Indians are in closer touch with Natives than Europeans and many of them are well-qualified to represent the wishes and aspirations of the Native races so far as a person of another race can do so.

The ultimate responsibility for the welfare of the Africans will of course rest with Government acting through its official majority. In order that Indians may be effectively associated in this trust it is suggested that suitable Indian officials should be included amongst the officially nominated members of the Legislative Council.

By their demand for '*due share*' in the trusteeship of the Africans and for their '*nomination along with Europeans to represent Native interests.*' Our countrymen in Kenya have not only made a fatal mistake, but have also brought disgrace to the fair name of India. Their attitude is in the highest degree immoral. How can we, who have always declaimed against the exploitation of the Natives by the Whites, take a share in the same exploitation business? There is no possibility of Indians getting any substantial advantage by taking up this position *e.g.* the addition of one Indian member to represent the Africans, will not make much difference. They had up to this time a strong moral position which has now been lost by this thoughtless action of

the East African Congress. We are anxious to know how much Kunwar Maharaj Singh and Mr. Ewbank, the representatives of the Government of India, had to do with this discreditable affair. Sir Muhammad Habibulla is reported to have given expression to the following sentiment in one of the speeches in the Assembly :—

"The Natives of Africa may possibly have some reason to complain of the new White paper; but the Indians surely have none. For, they too along with the Europeans will get additional power as a result of the White paper. Does not the White paper speak everywhere of associating the immigrant communities, meaning thereby the Indian as well as the European, in Native trusteeship?"

Suppose the English and the French had made an agreement like this in the 18th century sharing among themselves the trusteeship of the Indians. What should then have been our attitude towards that scandalous arrangement?

Will Mahatma Gandhi and Mr. C. F. Andrews declare publicly what they think of this move on the part of Kenya Indians?

Fortunately, there is an awakening among the Africans. The time is fast approaching when they will understand the activities of their self-appointed trustees—Europeans and Indians and they will know how to deal with them.

### Chhota Imperialists

There are a number of colonial Indians who have imbibed the mentality of the white settlers and they have begun to think like them. These Indians will prove much more harmful to the cause of India than the white settlers, for the former can easily discredit India in the eyes of the world by copying the manners and methods of the White imperialists. For example, there are some Indians in South Africa who consider it derogatory to themselves to send their sons to a college where the African boys are being educated. We have already suffered a great deal on account of colour prejudice of the Whites against us and it is a pity that we should behave like those Whites.

A South African Indian writes :—

"If even a single South African Indian student attends the Native College, the Indian Community will be greatly upset."

He has called it a 'degradation'! Could arrogance go any further?

The time has now come when the Indian National Congress should make it perfectly

clear to the world at large that those *Chotta* Imperialists do not represent India at all.

### A good suggestion

Mr. Chattur Singh writes in his letter to me :—

"I understand that Mrs. Sarojini Naidu has been elected to represent India in the Pan-Pacific Conference which is to be held in Honolulu. Can she be induced to visit Fiji? It will be a golden opportunity for our people in Fiji Islands. Her visit is bound to be of immense benefit to resident Indians there, whose prestige would surely be enhanced in the eyes of the prejudiced colonial Europeans and others. A few years ago I wrote to Mahatmaji on this subject and he promised to give it his consideration but his hands have been full with matters of greater importance and he has not been able to do any thing, in this direction. Now here is an opportunity."

It will not be difficult for the Congress to make some arrangement for Mrs. Naidu's visit to Fiji. Let our people in Fiji send a cable on this subject to Dr. Ansari.

### Our Opportunity in Tanganyika

Hon'ble Mr. S. N. Ghose Bar-at-Law writes from Dar es-Salaam :—

"This country is the place for Indians and it is not yet too late for us to get a firm and proper footing though I am afraid in a few years, if we do not look after it, our position will be as bad as in the neighbouring province. I do not know why Indians with money do not care to come and develop this place. It will mean a good return for them and will at the same time provide employment for middle class and poorer Indians."

### Want of Unity among our People in the Colonies

Our activities in India react on the condition of our people in the Colonies. The Hindu-Muslim dissensions in the mother-country find their echo in distant places like Fiji and Tanganyika. It is high time that our political and religious leaders realised that by their narrow communalistic and sectarian activities they not only do harm to the cause of India but also do a great deal of disservice to Greater India. I understand that there is a considerable ill-feeling prevalent in Fiji among the members of the Aryasamaj on the one hand and those of the Sonatan Dharma Sabha and Indian Reform League on the other. In Nairobi, Kenya, the Aryasamajists have fallen out among themselves and there is a split on the lines of the Gurukula and College parties in the Punjab. It is difficult for us, in India, to decide which party is to be blamed for this unfortunate state of affairs. We can only warn our compatriots abroad against the baneful consequences of their short-sightedness. Colonial Indians have already got more than their due share of troubles, why should they import new ones from the Motherland?

### Citizens of Greater India

There are not less than seven or eight lakhs of Indian children in the Colonies. They are more intelligent and more healthy than our

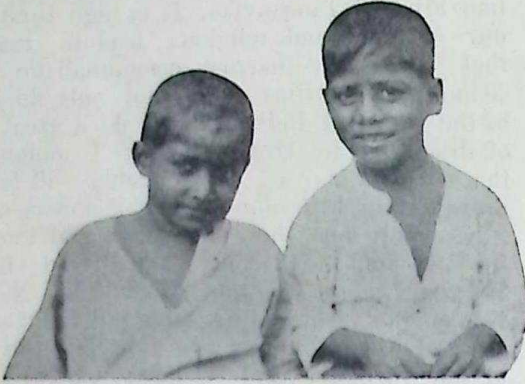


Ocean Road Dar-es Salaam (Tanganyika)

People like Sir Purushottam Das Thakur Das, Sir Lalloo Bhai Samal Das and Syt Ambalal Sarabhai should visit Tanganyika and find out for themselves what opportunities that beautiful colony offers for Indian trade and settlement.

children at home. If they are given proper education some of them at least will bring credit to not only to the Colonies—their adopted motherland—but also to India herself. It is our duty to give every help for the education of these children. The

Christian Mission have already done a good deal and we ought to be grateful to them for that. Without the education imparted by the Mission schools in some of the Colonies our people would have been nowhere today.

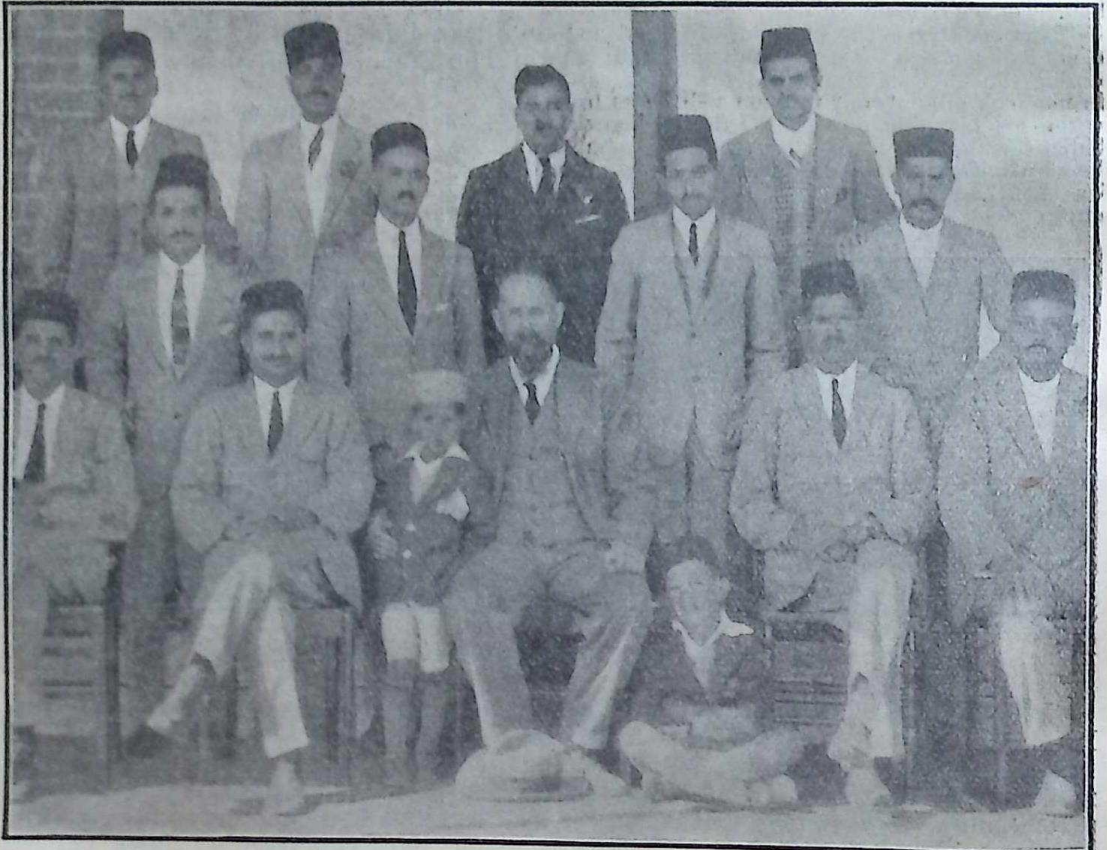


Two Indian boys of Fiji Islands

Here is a picture of two Indian boys in Fiji sent to me by Rev. J. W. Burton of

Australia. Mr. Burton writes "These little chaps' are of very great interest to me. Their mother was a little orphan girl who came to us when she was about 8 years old during my time in Fiji. It was not considered wise for certain reasons to put her into the Orphanage and we took her into our own home and treated her as our little friend. When our babies arrived she was nurse and playfellow to them and we have had for her all through these years a very warm affection. She was not very fortunate in her marriage and has had to bear a good deal of poverty in the bringing up of a large family but she is a devoted Christian girl and is anxious to bring up her children to love the Lord Jesus Christ and to follow in his steps. These are two of her children."

It was fortunate that this little girl got the protection and patronage of Rev. Burton but who is to take care of the thousands of girls, and boys in the Colonies who are helpless and who see no future before them for a clean and useful life?



Mr. C. F. Andrews in South Rhodesia

Has not the time come when our organization in India should take the initiative in their own hands and do something for these future citizens of Greater India?

### Mr. C. F. Andrews in South Rhodesia

The photograph of Mr. C. F. Andrews (p.358) was taken at Buluwayo in Southern Rhodesia where Mr. Andrews went on two occasions during his stay in South Africa. He had been to visit them before in 1921. They live in complete isolation from India and are

about 600 in number. No one else has been to visit them from India except Mrs. Sarojini Naidu who went there in 1924. Owing to Mr. Andrews' advice the Indians in S. Rhodesia have now linked themselves up with the Indians in S. Africa. On Dec. 30 and 31 last year, for the first time in history, South Rhodesian Indians went to Kimberley, Cape Province, as delegates to the S. African Indian National Congress. They were very warmly welcomed on their arrival and the Congress has been strengthened by their presence.

## FOR ALL THE GLADNESS OF LIFE

For the gift of life in this wonderful world,  
For its high cost and its mystery,  
For the sure laws of health, making joy,  
For power and intelligence, awake to see and to  
    know,  
We bring hearts full of gladness.

For the changing seasons and their contrasts.  
For the sheen of the snow fields,  
And the splendor of winter days,  
For the warmth and light of our fireside,  
We are glad and thankful,

For the coming of the spring and the long days,  
For all growing things flowering into life,  
For running brooks and sunny meadows,  
And the coming of song birds in the trees,  
We are glad and happy.

For joyous summer hours of rest,  
For scenes of wonder and beauty,  
For the glory of the hills and the sea,  
For serene sunsets and moonlit nights,  
We keep glad memories.

For the golden days of autumn,  
For the color of the woods,  
The ripened fruits and the harvests of wheat,  
The merry-makings and the corn-husking,  
We raise our songs,

For the joy and love of our homes,  
For the grace and faithfulness of excellent women,  
For the children's laughter and music,  
For honorable ancestry and noble discipline,  
May we be rich forever,

For all true friends, here with us or absent,  
The generous, the loyal, the brave and sincere;  
For the bond of devotion, making us one,  
For broadening peace and good-will through the  
    world,  
Our hearts beat in gladness.

For beautiful works of art and skill,  
Paintings and statues of heroes,  
For temples, towers, and cathedrals,  
For singers and music and poets,  
We are glad and rejoice.

For the leaders of men in all nations,  
Thinkers, inventors, teachers, and statesmen,  
Defenders of freedom and justice, seekers of truth,  
For all lovers of men, the unthanked and humble  
We bring our praise.

For great thoughts, the secrets of wisdom,  
For order and law, binding the stars,  
For righteousness at the heart of the world,  
One mind, one law, one will,  
We bow in reverence.

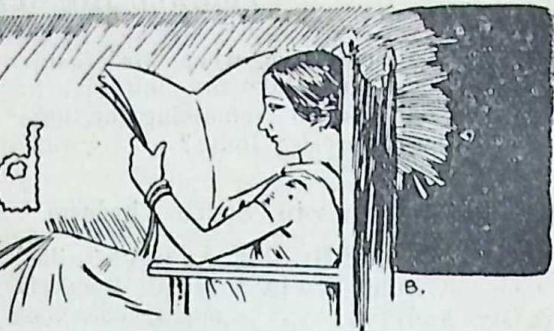
For evil turned into good and sorrow to joy,  
For darkness giving way to the sunshine,  
For the right victorious over injustice,  
For all good things that cannot die,  
We lift up our hearts.

For one religion, beneath all names and creeds,  
For faith in the goodness eternal in man, and in  
    progress.

For all high inspirations,  
And the hope of life everlasting  
We are glad evermore,

—Charles F. Dole  
From UNITY

# INDIAN Womanhood



SRIJUKTA SWARNAKUMARI DEVI, wife of late Janakinath Ghosal one of the founders of the Indian National Congress and a great champion of women's emancipation in India, has been awarded the Jagattarini Gold Medal by the Calcutta University at the last Convocation. This medal is awarded annually to some eminent Bengali litterateur—the previous recipients being Dr. Rabindranath Tagore, Mr. Saratchandra Chatterjee and Mr. Amritlal Bose. Srijukta Swarnakumari is the author of eleven Bengali Novels besides several other books and edited for sometime



Srimati T. Madhavi Amma  
Member Cochin Legislative Council

the *Bharati* (now defunct)—a first class Bengali monthly journal. It may be men-



Srijukta Swarna Kumari Devi

tioned in this connection that Srijukta Swarnakumari is the elder sister of Dr. Rabin-dranath Tagore.

MRS. T. K. KRISHNA MENON (Srimati T. C. Kalyani Amma) comes of a respectable Nair family of Trichur in the Cochin State. She was one of those who started and edited the "*Sarada*", the first Malayalam monthly, devoted entirely to the interest of the ladies in Kerala. She also edited, along with others, the *Sadguru*, a quasi religious magazine.

Koila Tampuran, C. S. I., F. M. A., a poet and scholar of no mean repute. She was elected a member of the Royal Asiatic Society and was for some years the Honorary Secretary of the Cochin Ladies Association. She is a deeply spiritual lady and commands great influence over the Malayalam community for her philanthropic services.

SRIMATI T. MADHAVI AMMA is the only lady member of the first Legislative Council in the Cochin State. Sj. Madhavi Amma



Srijukta Abala Bose

Some of her works have been prescribed as text books for the Intermediate Examinations of the Madras and Benares Hindu Universities. She was awarded a Medal by the ex-Ruler of Cochin, and a medal and the title of *Sahitya-Sakhi* by the present Maharaja, and a ruby ring by the late Valiya



Srimati Kalyani Amma, Editor  
"*Sarada*" (Mrs. T. K.  
Krishna Menon)

is the daughter of the late IKKAON AMMA, a great poetess of Malabar, is herself a poetess also. She is the Secretary of a Ladies Association and she runs a Girls' School for the benefit of the poor people on which she spends a good deal of her time and money. In that School, the students are taught the three Rs and spinning.

The Bengal Women's Education Conference

held its Second session at Calcutta last month. MAHARANEE SUCHARU DEVI of Moyurbhanj who "has tried to exemplify in herself that idea of womanhood for which India has been striving so long" opened the Conference on the first day which was presided over by SRIJUKTA ABALA BOSE (Lady J. C. Bose). A detailed account of the activities of the Conference for the last year was presented before the meeting by Miss. Rivett, the General Secretary. MRS. SARALA DEVI CHAUDHURANI and MRS. PRIYAMBADA DEVI presided over the morning and evening sessions respectively on the second day when instructive papers were read by

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MRS. A. N. CHAUDHURI, MRS. N. J. BANERJI and others. MISS HOGG presided over the last days proceedings at which MISS KAMALA BOSE, MISS RANI GHOSH and others discussed various matters relating to Women's Education.

LADY BOSE, President of the Nari Siksha Samiti is also the organiser of the Women's Handi-crafts and Art Exhibition which held its third session in the Calcutta Brahmo Balika Sikshalaya last month. The Exhibition, was a signal success and excellent specimens for exhibition were sent to it by women from all parts of Bengal.

## THE TREE LOVER

BY KALFUS KURTZ GUSLING

If you love a tree, we are brothers!  
 All over the world, there are others  
 Who love many things: azure sea,  
 Or a robin-redbreast, or a bee  
 That's drowsing above the white clover.  
 There are lovers always, the world over.

But lovers of trees stand apart,  
 For trees strike down deep in the heart,  
 A man or a dog, we may help without end,  
 But a tree, living beauty is ours to defend.  
 If you love a tree, in your heart is a shrine,  
 For the love of a tree is a love half divine,

*The Louisville Courier-Journal*

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## HEMCOMING

By EDWARD DAVISON

The mists are all gone  
 And the stars come out bright.  
 But I am not alone  
 As of old in night.

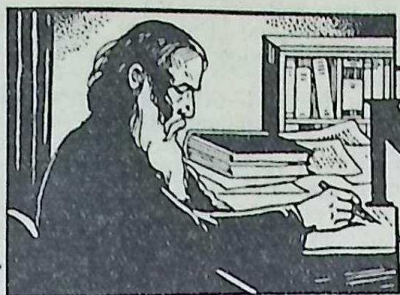
Were I now but to call  
 To the window above,  
 It would only forestall  
 The voice of my love.

Who already has heard  
 That I come that I come  
 Expecting her word  
 To hasten me home.

Her word from above,  
 From the heart of the light,  
 The word of my love,  
 My name in the night

*The Christian Science Monitor*

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# NOTES

## The British Empire as a League of Nations

It is stated in *The Inquirer* of London that the Rev. Lawrence Clare made a speech at an anniversary meeting at Montreal in responding to the toast of "The Empire." It was, in part as follows:—

His conclusion, drawn from keen observation was that, while they were extravagant at times, they were right in their main thesis—best expressed in Lord Rosebery's phrase: "Britain is the greatest secular agency for good the world has seen."

The speaker referred to the heritage of the English language, through which the people of the Empire were welded; to the idea of service in the minds of England's statesmen, and to the character of the Empire as a League of Nations. He spoke also of the unique character of Britain's policy with regard to overseas Dominions and Colonies, that policy which brings the younger nations within the Empire through growing pains, then sets them free to work out their own destiny.

We do not possess sufficient knowledge of all the secular agencies for good to be able either to support or to controvert the opinion that "Britain is the greatest secular agency for good the world has seen." Perhaps Britain is one of the secular agencies of evil also. What is Britain's position in order of (de-) merit among such agencies of evil? It is only after striking a balance between the good and the evil done by Britain that it can be properly characterised.

As to the British Empire being a League of Nations, there is indeed a striking similarity between it and the League at Geneva, in that subject India is a "member" of both the Leagues, though both profess to be leagues of free nations! From the brief resume of his speech given in *The Inquirer*, it seems that he had nothing to say about India, though out of the 450 millions of the population of the British Empire 320 are inhabitants of India! So far as population is concerned, India constitutes the Empire in a

sense in which no other part of it does so. It is quite in consonance with British self-righteousness that while credit is taken for setting free the younger nations within the Empire to work out their own destiny, no reference is made to the policy which puts obstacles in the way of the oldest nation within it winning freedom to work out its own destiny.

## The Earl of Oxford and Asquith

The late Earl of Oxford and Asquith, who won his laurels as plain Mr. Asquith, was a great English statesman, and had, in addition, reputation of being a gentleman, which every politician is not. It is not difficult to realise the loss which the British people have sustained by his death. We sympathise with them.

As India forms part of the British Empire, in judging of the achievements of British statesmen who have filled the office of prime-minister the good or harm done by him to India has to be taken into consideration. We are not aware that Earl Oxford ever personally did any good to India. Nor are we aware that he, as an individual politician, wronged India in any way.

## Bengal Budget for 1928-29

The Bengal Budget Estimates for 1928-29 have been stated thus:—

	Rs.
Opening Balance	1,87,27,000
Total Expenditure	11,84,51,000
Total Income	10,84,15,000
Expenditure Excess	1,00,36,000

This is the third deficit budget in succession. And that in spite of the fact that Bengal's expenditure, except for the police and general administration, has been all

along kept very low. Year after year we have shown that though very large sums are collected in Bengal from various sources as revenue, she is allowed to keep for her expenses a much smaller amount than every one of the other major provinces, each of which has a smaller population—Bombay and the Punjab having each less than half the population of Bengal.

It has been repeatedly admitted by the head of the bureaucracy and other European officials in Bengal that the Meston settlement has been utterly unjust towards Bengal. But no radical remedy has been applied. Only what is insultingly called a "remission" of Bengal's contribution to the Central Government has been made for some years past. For what sins is Bengal being punished? One, no doubt, is that in the earlier periods of British rule territorial expansion was effected with the help of the revenues of Bengal. But should the unintended and compulsory sins of the fathers be visited on their descendants literally? Former generations of British subjects in Bengal did not knowingly and intentionally pay taxes to the Government of their days in order that they might be partly used for depriving some other parts of India of their liberty and subjected to Britain. They were guilty, no doubt, of being unable to withhold payment of taxes, through ignorance and weakness. But their descendants should not be punished for this ignorance and weakness.

Bengal should be allowed to retain at least as much of the revenues collected within her boundaries as Madras and Bombay are. Even Burma, with less than one-third of the population of Bengal, has budgeted for an expenditure of Rs. 12,38,64,000 in 1928-29.

Though Bengal is going to have the third successive deficit budget, expenditure has been increased by many lakhs in the police department and on general administration !

### No-tax Campaign at Bardoli

According to an Associated Press message dated Surat the 13th February last,

The Bardoli Taluka of Surat District, is again preparing for a no-tax campaign under the leadership of Mr. Vallabhai Patel of Ahmedabad.

The landlords and peasants of Bardoli met here yesterday in conference to consider the situation

created by the recent enhancement of the land revenue by 23 per cent.

Many of the Gujerat Congress leaders were present at the conference which met at the Swarajya Ashram.

Mr. Vallabhai declared that his correspondence with the Bombay Government did not show that the Government were willing to postpone the collection of the land revenue until the complaints were enquired into by an impartial committee demanded by the people. He also explained the serious consequences of non-payment of taxes.

The conference then passed a resolution declaring that cultivators should refuse to pay the land revenue assessment which was according to them unfair, and tyrannical, and that they would suffer all consequences peacefully until Government agreed to refer reassessment to arbitration. If the Government were willing to accept the revenue assessment on the old scale, it would be paid without reservation.

The resolution was supported by farmers of different villages, and carried unanimously.

The supporters included some Mahomedans and a Parsi.

The peasants and landlords of Bardoli have decided to do what all other strong and self-respecting persons should have done in similar circumstances.

### Inland Steamer Freights

On the 9th February last, in the Legislative Assembly at Delhi,

Mr. K. C. Neogy moved that the Bill amending the Indian Steam Vessels Act be circulated for eliciting opinions thereon. The Bill invested Government with authority to fix the maximum and minimum freights and fares that could be lawfully charged by inland steamer services. It also sought to constitute Advisory Committees to be attached to inland steamer concerns to keep them in touch with public opinion and the grievances of travellers.

Mr. Neogy said that his Bill had the unanimous support of the press of Bengal.

Sir Walter Willson, while not opposing the motion for circulation, said that it would be unjust to press this legislation without at the same time regulating the passenger boats which plied on rivers.

Mr. B. Das was surprised to hear Sir Walter Wilson argue that small country boats were competing with the little "Inchcapes" in India.

Sir Walter Willson ought also to have objected that, as the maximum and minimum rates to be charged by bullock-carts have not been fixed by law, the maximum and minimum rates for railways should be abolished !

Mr. Sarabai N. Haji felt that Mr. Neogy's Bill did not go far enough. British companies were trying every means to keep out Indian companies. The latter were induced to wind up their concerns by tempting offers, and in the last resort by

threat of a rate war. Shippers also helped British companies.

Sir George Rainy said that the Bill proposed to fix minimum and maximum rates, the former to enable Indian companies to float, and the latter to guard the public against higher fares. Mr. Neogy had not shown that there had been an increase in fares and rates to justify his fear; and as for the minimum rates the principle involved was whether such rates were possible of application to a system involving competition. The case of the Railways quoted by Mr. Neogy was not similar, as Railways were given a monopoly, and in return accepted maximum and minimum rates.

The Commerce Member, however, assured that he was not speaking, in a spirit of hostility. The Government would weigh both sides, after obtaining the Local Governments' and other views.

Mr. Neogy replied that the small dividends of these companies were due to the transfer of large sums deliberately to their reserves. The balance sheets of the companies had been examined for him by a friend, who was an expert.

Mr. Neogy said that for seven years the public had been agitating in East Bengal; but the shipping companies had kept on an attitude of supreme indifference. The Government's attitude of non-interference had, of course, been most helpful to British trade. He maintained that shipping companies were just as monopolist as the railways and must be dealt with in a similar manner. There was not a single indigenous shipping company in his part of the country, because of the rate war.

Mr. Neogy could and should have shown that "there had been an increase in fares and rates" by steamer companies in Bengal. He could also have shown by narration of actual facts how by murderous rate wars the competition of indigenous steamer services in Bengal had been got rid of in the past by British Steamer Companies. Perhaps he intends to do both when the bill comes next before the Assembly.

*The Hindu* comments with delightful ingenuousness:—

One can understand Sir Walter Willson's opposition to Mr. Neogy's Bill to regulate freight in regard to traffic by inland steam vessels; but what puzzles one is the Government's objections to it. Sir Walter stands for the big steamship companies, but Sir George Rainy ought to stand for fairness to all concerned, the passengers and merchants who use the vessels and the capitalists who run them.

A general impression has long prevailed among Indians, and others that the political imperialism of Britain is connected with the economic imperialism of that country, and that the British exploitation of India is only the other side of the medal of the British administration of India. Undoubtedly, it ought not to be so. But probably Sir George Rainy is not an idealist. That is

why he has unintentionally caused puzzlement to *The Hindu*.

### Indian Women's Conference at Delhi

The proceedings of the Indian Women's Conference at Delhi must be highly gratifying to all advocates of women's progress in India. It is to be hoped that the leaders and delegates of the conference will keep up their activities in order that their resolutions and the appeals they have made to the bureaucracy and the leading political men of India may bear full fruit.

It is gratifying to find that ruling princesses, the wives of high Indian officials, and "advanced" political women and feminists stood on a common platform for the betterment of the lot of their sisters, irrespective of social rank, caste, creed and race. It is to be hoped that it would soon be possible and considered desirable to do without the "influence"—whatever its value—of the wives of high British functionaries. It is somewhat incongruous to find so prominent a non-co-operator and Swarajist, as Mrs. Sarojini Naidu taking part in a conference opened by the Viceroy's wife. In purely social functions, a non-co-operator may associate with the better-halves of bureaucrats. But educational conferences are not non-political affairs. If education had been an entirely non-political affair, national schools would not have been started in Bengal during the anti-partition agitation and all over India in the heyday of the Non-co-operation movement.

And where British bureaucrats are unable to obtain the "Co-operation" of "advanced" Indian politicians of the male sex, the bureaucrats' wives may succeed in capturing these politicians' wives or those Indian women who are leaders by their own right. Whether the tail wags the dog or the dog the tail—we are not unchivalrous enough to seek to determine which sex is which—the wagging may come all right.

In proposing a vote of thanks to Lady Irwin, Mrs. Naidu gratefully acknowledged the illuminating words of Her Excellency which, she said, should be the keynote of their aims and ideals. Amidst loud applause, Mrs. Naidu declared that the East and West had met to-day in the kinship of women, that indivisible sisterhood. India, she said, was the home of Lakshmi, Saraswati and Parvati (cheers), and did not consist of Hindu ideals only, but of ideals of all the nationalities who had come into contact in this land. She

strongly repudiated the charge that India consisted of narrow ideals.

It was good of Lady Irwin that she agreed to open the Conference. As she did not thrust herself on its promoters, we have nothing to say against her, though we do not agree with her on some points.

As regards the women of the East and West meeting in kinship, that statement would have been perfectly true if the wives of non-official Britishers in India had joined hands with our women at the conference with alacrity and if a British woman had been chosen to open the conference, purely for her distinction as an educationist and philanthropist, but not solely or mainly for the official position of her husband.

Lady Irwin said in the course of her address :—

The obstacles in the way of women's education in this country are enormous: difficulties of language, poverty, ignorance, apathy, hostile public opinion, social customs and even politics. But women, the world-over, are famed for their patience, their dogged courage in the face of daily adversities. If we keep a stout heart and are determined to go forward steadily, I am convinced that we shall, in due time, overcome all our present troubles, and win through them to our goal. In one respect, India is favoured. Other countries have been pioneers, and have made mistakes, by which India, if she is wise, may profit. They have been slow to recognise the necessity for differentiating between education of boys and girls. It is, of course, true that they both have to live in the same world, and that they both have to share it between them; but their functions in it are largely different. In many countries to-day, we see girls' education developing on lines which are a slavish imitation of boys' education. It is surely inappropriate that a curriculum for girls should be decided by the necessity of studying for a certain examination so that it must perforce exclude many if not most of the subjects we would most wish girls to learn. If public opinion, for example, demands that Matriculation should always be the first test of excellence of a high school education, schools will necessarily be framed to meet that demand. The result will be, as I suggested, to drive us into a uniformity that fails to take account of the distinctive necessities of women. We must therefore, as I see it, do all in our power to set a different standard, and to create a desire in the public which will allow girls or at any rate a greater number of girls to develop on other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and the laws of health, which will enable them to fulfil one side of their duties as wives and mothers, reinforced by a study of those subjects which will help most to widen their interests and outlook.

Some of the obstacles in the way of Indian women's education pointed out by the speaker, are real; others are imaginary

or greatly exaggerated. Take, for instance, the difficulties of language. It is a fact that there are many languages in India. But their number has been greatly exaggerated in census reports and linguistic surveys, mere dialects being treated as distinct languages. The principal languages with a literature, with the number of their speakers, are mentioned below :

Hindi	98,115,000
Bengali	49,294,000
Telugu	23,601,000
Panjabi	21,886,000
Marathi	18,798,000
Tamil	18,780,000
Rajasthani	12,681,000
Kanarese	10,374,000
Oriya	10,143,000
Gujarati	9,552,000
Burmese	8,423,000
Malayalam	7,498,000
Sindhi	3,372,000
Assamese	1,727,000
Pashto	1,496,000
Kashmiri	1,269,000
Total	297,009,000

This list, therefore, shows that, out of the 315,156,396 inhabitants of the Indian Empire, 297,009,000, or the vast majority, speak only sixteen languages with literatures of their own, and each is spoken by more than a million inhabitants. And most of the speakers of each of these languages live in particular areas. Surely, it is possible to prepare text-books for them, open girls' schools for them and educate the girls there. There are many independent or practically free countries in the world, having a small number of inhabitants, where girls are educated in public schools to a greater extent than in India. Some of these countries are mentioned below :

Country	Population
Afghanistan	6,380,000
Palestine	1,000,000
Persia	10,000,000
Siam	9,513,000
Turkey in Asia	12,000,000
Egypt	14,000,000
Canada	9,000,000
Mexico	16,000,000
Costa Rica	532,000
Guatemala	1,600,000
Honduras	674,000
Nicaragua	640,000

Country	Population
Panama	442,000
Salvador	1,634,000
Cuba	3,500,000
Dominican Republic	900,000
Haiti	2,300,000
Argentina	10,000,000
Bolivia	2,800,000
Chile	4,000,000
Colombia	6,000,000
Ecuador	2,000,000
Paraguay	700,000
Peru	5,500,000
Uruguay	1,720,000
Venezuela	3,027,000
Australia	6,000,000
New Zealand	1,461,000
Albania	1,000,000
Austria	6,600,000
Belgium	7,600,000
Bulgaria	5,500,000
Czechoslovakia	14,300,000
Denmark	3,435,000
Estonia	1,116,000
Finland	3,500,000
Greece	7,000,000
Hungary	8,000,000
Latvia	2,000,000
Lithuania	2,000,000
Norway	2,789,000
Sweden	6,074,000
Switzerland	4,000,000
Turkey in Europe	2,000,000

If it is possible for all these countries to make their own separate arrangements for the education of their girls and women, surely it is quite practicable for the government in India to do so for the education of girls and women—at least those of them who speak the principal languages having literatures of their own.

For the prevailing poverty and ignorance the Government is at least as much to blame as the people. The hostility of public opinion still exists, but has been rapidly giving way. It is apt to be greatly exaggerated by the British bureaucrats, who have neglected their duty in the matter of the education of the people, and naturally, therefore, by their wives also. Social customs do unhappily still stand in the way to some extent. But they have lost their rigidity, and the difficulties presented by them can be overcome by a moderate amount of persuasion and propaganda, in which the social workers of the country have been engaged to a continually

increasing extent. We do not understand what Her Excellency Lady Irwin means by saying that even politics is an obstacle in the way of women's education in India. Did any political party in any of the legislatures in India ever vote against Government spending money for the education of girls and women? We do not know that any party ever did so. If Her Excellency means—but that is not likely—that the British Government in India does not for political reasons promote the education of girls (as well as of boys) to the extent that it ought to, that is no doubt true. As for differentiating between the education of boys and girls, its necessity is apt to be over-emphasised. Boys and girls are both human beings. Both are members of society. Both are to grow up into citizens. Both have minds and souls to inform, enlighten and liberate. For these reasons, their education should be to a great extent of the same kind and in the same subjects. This is necessary also to enable women to understand, sympathise and co-operate with their male relatives. Moreover, a liberal education is necessary for women in order that the brand of inferiority may be erased, and that they may be sincerely respected by men. Unquestionably girls and women should also be taught subjects which would enable them to be makers of healthy and happy homes. And even in teaching subjects like literature, history, sociology etc., the special needs and characteristics of women should be kept in view.

### The Simon Commission *Hartal*

It has been said by some people that those who hold that the Simon Commission should be boycotted might and should have treated it with indifference. What need was there for a *hartal* all over India? Those who, like us, were for the *hartal*, may in their turn ask, why do Britishers try to convince the world even after the *hartal* that the majority of the people of India are in favour of the commission? Publicity has its value. To keep the world informed of the actual state of things has its value. It is rather late in the day to write an essay on the value and need of publicity. Britishers have been all along trying to minimise the importance of the opinion of politically-minded Indians. It was necessary to tell

Britishers and others by something striking what India really felt about the statutory commission. Mathematically speaking, nobody can say definitely what the opinion of India is on a particular matter unless a plebiscite be taken. Such a plebiscite has not been taken by the Government or the leaders of the people. But if on ceremonial occasions, like the King's birth-day or the Empire day, the Viceroy, can *assume* that all Indian hearts are overflowing with loyalty and sends loyal greetings to His British Majesty on behalf of all Indians accordingly, surely it is quite right for Indian leaders to *infer* and conclude from India-wide open demonstrations that India does, on the whole, repudiate the commission.

If there had not been any *hartals* and other demonstrations, their absence would have been construed by our opponents into loyal and quiet acceptance of the commission.

The disturbances and loss of life in Madras town and the unruly behaviour of some people in some parts of Calcutta are greatly to be regretted. But the leaders of the people are not to blame for them. For, for many days ahead they had been asking people to keep within doors during the period of the *hartal* and to be strictly non-violent. It is strictly true that the police were responsible for some of the disturbances. They provoked, charged and assaulted people. In some places, people not wearing police uniform threw brickbats at passing tram-cars, etc. It has been asserted that these men were agents provocateurs of the police. Some of them may be so, though it is difficult to prove the allegation. As it has been asserted that in some places brickbats were thrown at policemen, those who threw them could not have been agents provocateurs. In that case, they may have been those unruly members of the populace who generally behave in this way at times of excitement. Their behaviour is greatly to be regretted, but the leaders of the people cannot be held responsible for their conduct. It may, no doubt, be asked, why do the leaders provide occasions for such excitement and turbulence when they know there are such people in the country. The answer partly is that all political and other demonstrations and activities cannot be given up because of the existence of some men who may, at the instigation of the police or of their own accord, create disturbances. The Government with all its powers and resources

cannot keep order throughout the country. It is not derogatory to the leaders that, in spite of their efforts and influence, there have been some untoward incidents. If they had sufficient power and influence to prevent all disturbances, they could have set up a parallel Government of their own. The wonder is, not that there have been a few disturbances, but that there have not been more. It is remarkable proof of the essentially peace-loving character of our people that a great national demonstration has passed off with such a small number of disturbances.

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### Prabasi Banga Sahitya Sammilan

Sj. P. N. Bhattacharyya, Secretary Reception Committee, Prabasi Banga Sahitya Sammilan writes from Indore, Central India :—

"The seventh session of the Prabasi-Banga-Sahitya-Sammilan" will be held at Indore (Central India) during the christmas holidays of 1928. A Reception Committee has been formed, with Dr. Praphulla Chandra Basu, Principal, Holkar College, as the Chairman.

"That this Sammilan is an institution, in which every Bengali residing outside Bengal may feel pride and satisfaction, goes without saying. It is, therefore, urgent that the call of this Sammilan should reach every Bengali brother and sister, who may feel interested in the literary and social activities of this great institution. We are trying to collect information regarding the Bengali institutions and Bengali residents of all places, big and small, in the different provinces of India. We earnestly appeal to all Bengalis residing outside Bengal to help us in this matter by sending information on the following points to the undersigned as early as practicable :—

"1. Names of all Bengali institutions with their addresses.

"2. Names of the Secretaries of those institutions and their addresses.

"3. The number of members of those institutions.

"4. Names of all Bengali residents of note with their addresses.

"It is further requested that those who would favour us with information about their own places may also be kind enough to send us information concerning their neighbouring towns and other places known to them."

We hope our Bengali readers outside

Bengal will readily respond to Mr. Bhattacharyya's appeal.

### The "Rascals" of Moscow

The saints of Britain whose mouthpiece is the London *Daily Mail* have found out that the "rascals" of Moscow were at the bottom of the disturbances in Madras on the occasion of the *hartal*. The mischief-makers of Moscow could have found combustible materials much nearer their homes than Madras. But probably chose the Indian provincial capital farthest from their city in order to escape detection. But who can escape the vigilance of the saints of Britain? Or perhaps as Fluellen, Shakespeare's Welsh pedant drew a parallel between Alexander the Great and Henry V, because the former was born in Macedon and the latter at Monmouth, both spelt with an initial M, so there must be some affinity between Madras and Moscow! And what is more wonderful, there is actually a river at or near Madras and another at or near Moscow! That is what Fluellen also found to be a marvellous point of resemblance between Macedon and Monmouth.

### Sir John Simon's 300 Messages of Welcome

Sir John Simon is reported to have stated that he has received 300 messages of welcome by telegraph and wireless. As he has not published a list of the senders of these messages, it is not possible to ascertain how many of them are genuine, and what is the importance and representative character of the senders of those which are genuine. Some are undoubtedly bogus, and at least one protest has been taken to be a message of welcome and the sender thanked for the same! For instance,

The *Indian Daily Mail* publishes a letter from Mr. D. P. Chinchalkar, Amalner, who writes that at a public meeting held under his presidency a resolution was adopted protesting against the Statutory Commission and deciding to have nothing to do with it in any form and at any stage. The resolution was communicated to the chairman of the Commission. To this came a reply from the office of the Commission expressing its thanks and pleasure at the message of goodwill and welcome.

The paper wishes to know how many of 'the hundreds of messages' received by the Commission

were of the type of the Amalner meeting's resolution and asks the Commission if it would care to furnish information as to how many messages of protest have been treated as messages of welcome.

Some other disclaimers are noted below.

Madras, Feb. 11.—We are authorised to state that the report from Delhi that the South Indian Liberal Federation sent a welcome message to Sir John Simon is absolutely unfounded. The federation regret that its name should have been so utilised without any warrant by other persons.—(F. P. I.)

Diwan Bahadur G. Narayanaswami Chetti, writes:—

It is seen from the report and your observations thereon in your issue of yesterday regarding the welcome telegrams sent to the Simon Commission that there is a misapprehension that the telegram sent by me was as the President of the Madras Corporation representing the views of that body. May I write to inform you that it was sent by me purely in my individual capacity and not on behalf of the Corporation as President of that body. Further comment by me appears needless on your misunderstanding.

The report that the president of the Coconada municipality had sent his cordial greetings to the Simon commission has been contradicted by that gentleman. According to the *Swarajya* of Madras, he stated at a meeting of the municipal council that he had not sent any telegram of welcome because the council had condemned the constitution of the commission by unanimous resolution. Rai Bahadur Vikramjit Singh, chairman of the Cawnpore municipality has repudiated the message of welcome attributed to him.

There was another knight having the proper name John, between whom and Sir John Simon there is no internal or external resemblance. But Sir John Simon would be fortunate if his 300 messages of welcome did not to some extent become as proverbial as Sir John Falstaff's men in buckram, whose number dwindled down from a hundred to nil.

### Evidence in Camera before the Simon Commission

It appears from Sir John Simon's letter to the Viceroy, in which the status, scope and procedure of the Commission are defined, that there will be some evidence offered to the Commission alone by the servants of the Government. The Indian Committee of the Central Legislatures, proposed to be appointed, will not be allowed to be present when such evidence will be given, though such evidence

calls most for cross-examination by well-informed Indians. This is the kind of thing which we must accept as establishing equality between the British Commission and the Indian Committee. There are other points of this "equality" which it is needless to describe—the thing has been exploded.

A "Political correspondent" of the *Indian Daily Mail*, who evidently knows what he writes about, states in its issue of February 11, that the Government has been engaged in getting up their case against Indian self-rule for a long time past. It would appear from the following passage from this correspondent's contribution that Miss Katherine Mayo had access to some of the material collected by the servants of the Government:—

As was to be expected, the Commissioners will have placed before them statistics regarding the various classes and creeds of India; that there are spoken no fewer than 222 vernacular languages; that strife between the Hindus and Muslims has reached a pitch never before known; that the number of different castes amounts to some thousands; that there are over 50 millions of untouchables with whom no other caste may associate in any way; and finally that out of a total population of about 320 millions approximately 95 per cent. are illiterate; and the Commissioners are asked to infer that party politics as understood in England do not and cannot exist in India and that therefore Westminster is an exotic growth in India being foreign to the tradition and mentality of Indians who are steeped in age-long autocracy. The Commissioners are informed that out of the 230 million people inhabiting British India nearly 220 millions have been unaware that they are living under the benefits of the Montford Reforms. The Commissioners are asked to remember how infinitesimal is the number of those who voted at elections. They are reminded that Parliament which sent them out to this country was responsible not for the loudly articulate India but for the rural India to whom the British Raj is the one thing that matters above every other thing on earth, and they will be given "facts" collected by I. C. S. Officers placed on special duty, one in each province and in one province even two, to collate the proceedings of their legislatures in regard to things such as the number of offensive questions put, number of questions disallowed, amount of time wasted in "useless discussions," "the degree of exhibition of child's play" in the Councils, the number of social reform measures opposed by non-officials, number of private bills, etc. In some of the Provinces even police officers are said to have been attached to the special-duty officers to throw into bold relief the breaches of the peace that had occurred in their Provinces, having a subtle bearing on the introduction of responsible government.

### The Duty of Our Public Bodies

As the Commission has been boycotted by our most representative public bodies and

public men, there may not be any evidence placed before it controverting the official "facts." And even if the Indian Committee of the Central Legislature be appointed—which is doubtful—it will not have the opportunity to cross-examine the official witnesses. Hence, the official "facts" may be placed before the world without any corrective, just as Miss Mayo's lies and half-truths have had a start of many months.

It is therefore urgently necessary for the Congress, the National Liberal Federation, The Muslim League and other bodies to prepare a full statement of India's case for self-rule, meeting all the official arguments, and exposing all the official lies and half-truths, as far as they can be guessed and gathered from the *Indian Daily Mail's* correspondent's letter, Miss Mayo's book, Khub Dakhla Aga's "India Tomorrow," etc.

It should be shown what Indians have said and done in and outside the Councils, for the education and uplift of the masses (including the depressed classes), for the education of women, ryots for social reform, for wiping away the debts of the ryots, etc. It should further be shown, by giving exact quotations from and references to Government publications, such as council proceedings, how the officials have opposed and placed obstacles in the way of the uplift of the depressed classes, of social reform, of the removal of peasant indebtedness, etc.

Some years ago the Bombay Presidency Association published a memorandum showing how all that had been done for the Deccan ryots had been done at the instance of the leading educated men of that province. Similar statements should be drawn up and published for all provinces and for India as a whole.

All these statements should be published in India, Europe, America and Japan.

### Colonel Wedgwood on Secret Evidence

A special cable to "Forward" dated London, Feb. 8, says:—

Interviewed regarding Sir John Simon's statement and boycott in India, Col. Wedgwood said:—"I am amazed at the solidarity shown by the Indian leaders. We certainly have a knack in this country of uniting the Indian opinion." Sir John Simon's letter merely restates the procedure which was outlined in the House of Commons. The Assembly and the Councils are each to be asked to set up committees which would consider

with the Commission a mass of official and other materials available. It may be said that if the Indians do not participate, there can be no effective criticism of this material and evidence and such criticism is desirable in order to expose the fallacies or narrow points of view to the Commission. I was not impressed when my attention was drawn to that part of Sir John Simon's letter wherein it was stated that the Indian Committee would be asked to retire when the occasion demanded."

Col. Wedgwood added:—"I wish the question has not been raised of hearing any evidence in private by the British Commissioners alone. This naturally does not seem to be a great matter to Sir John but it indicates just that distrust and lack of identity in the aim which always calls those people who are not trusted. For friendship and confidence, one must make sacrifices, even if the sacrifices be of prestige.

Utmost publicity of the whole of the proceedings of the Commission seems to be essential. If endless mistrust is not to be engendered, it will be far better not to hear secret evidence at all."

**"No Confidence" in the Commission**

Lala Lajpat Rai moved his resolution in the Legislative Assembly of 'no confidence' in Simon commission in an outspoken and telling speech. Those who interrupted him got replies which silenced them. Other Indian leaders who expressed want of confidence in the commission, also made good speeches. The motion was carried by 68 votes to 62. An overwhelming majority of the elected members voted for the motion. One nominated member, Mr. N. M. Joshi, voted for the resolution. All honor to him. Of the elected Muhammadan members present, the majority voted for the motion, thus exploding the myth that all or a majority of the Moslem population are in favour of the Commission.

**Death of Harchandrai Vishindas**

The first day of the debate on Lalaji's motion was marked by a tragic occurrence. In spite of serious illness, Mr. Harchandrai Vishindas, the eminent Sindhi leader, had come to Delhi to vote for the motion. He was going to the Council Chamber when his illness took a fatal turn and he died on the way. He was a martyr to his sense of duty. His example will show to all unprejudiced and right-thinking persons how strong is the feeling roused against the Simon Commission.

Mr. Harchandrai—Vishindas was one of

our elder statesmen. Before Non-co-operation days he used to be a prominent delegate from Sindh to the Indian National Congress, in which capacity and in other ways he rendered good service to his province and India.

**The Boycott and After**

The boycott of the Simon Commission has entailed on our leaders the duty of drawing up a constitution for India. The work has been seriously undertaken at an all-party conference. This is an important piece of work. But this is not all. There must be at its back the authority of well-informed public opinion in its widest sense. Public opinion must mean the opinion of the masses as well as of the classes. Even at present the masses are consciously with the classes to a greater extent than Englishmen know or are ready to admit. Writing of the earlier years of the Indian National Congress Mr. K. T. Paul correctly observes in his book on "The British Connection with India", to which Lord Ronaldshay has contributed a foreword:—

"Two things the British people in India failed to realise. The political upheaval was apiece with the whole National Movement, which embraced in rapidly increasing measure the vast masses as well as the 'educated' thousands. The other point was that the *literate* have held the traditionally accepted leadership of India, all through the centuries. Not by direct literacy but by the moral influence of the literate minority, India has been ever willing to be led in religious and social matters, and now in all other matters as well. The men who assembled at the annual Congress were only thousands in number, but each single one of them through the social avenues peculiar to India represented many hundreds and through them many more thousands. The determined self-illusion of the Services in this particular was really very tragic in regard to the great interests involved."

The acceptance by the masses of the religious, social and political leadership of the literate classes which was perceptible even in the earlier years of the Indian National Congress, has become still more marked since the inauguration of the Non-co-operation movement. The masses are willing and eager to be led. What the leaders have to do is not merely to lead them by means of their influence over them, but also to fill their minds with such general and political knowledge as would enable them to act independently, though in concert with the leaders. This sort of education

should be imparted in two ways. Lectures on political, economic and social subjects, meant for the masses, should be delivered in public. They should not be mere harangues. Our illiterate people are sufficiently intelligent and serious-minded to be able to follow and understand instructive discourses on serious topics, if high-flown bookish language be avoided and care be taken to make them interesting.

Very few men can long remember what they hear only once, and it is not possible to impart all knowledge and information by means of public speeches. And even highly educated men require often to refresh their memories with the help of the printed page. For these reasons, our entire illiterate adult population should be made literate as quickly as possible. All possible means must be adopted to have as much public money spent for the purpose as is practicable. And, in addition, all our adult literate persons must make themselves responsible for removing the illiteracy of as large a number of persons every year as they can by their utmost efforts.

As for boys and girls, not a year should be lost in opening as many schools as would accommodate all children of school-going age.

### The Depressed Classes in India and South Africa

In the course of a very important article on "Problems of Indian Self-government" contributed to the current number of *Foreign Affairs*, Mr. C. F. Andrews refers to speeches delivered by British statesmen which though meant to be conciliatory, unintentionally gave rise to resentment. Says he :—

The second example is much more recent. It refers to Lord Birkenhead himself. Nothing was farther from his mind than to hurt the feelings of educated Indians at the very time when he wished to pacify them. Yet, reading his conciliatory speech I could see at once that it bristled with provocations. He declared with unction that he would never, never have omitted a representative of the depressed classes, if Indians had been appointed to the Statutory Commission—blindly oblivious to the fact that when South African Dominion status was granted, nothing whatever was done to represent the interests of the African natives, who are exactly parallel to the depressed classes in India. Indians are not slow in instituting comparisons, when hypocritical professions are made of a superior righteousness. Earl Winterton's speeches were equally provocative; but since he habitually

indulges in haughty, offensive arrogance, nothing better was expected of him. The net result of such speeches was to make the boycott of the Statutory Commission by all thoughtful patriots more certain than ever.

### Social Reform and the Anglo-Indian Bureaucracy

One of the things on which Englishmen base their claim to rule India is that they thereby ensure the continuance of social reforms, which would be jeopardised under Indian self-rule. On this topic Mr. Andrews writes :—

This lack of intimate contact between the two countries paralyzes high statesmanship. For statesmanship can hardly exist in such a medium. The foreign rulers, realizing that they are disliked, try to rule cautiously. They lose that courage which is necessary for great enterprises of reform. The one outstanding act in India, when such reform was accomplished, was the abolition of Sati, or widow-burning, owing to Lord Bentinck's co-operation with Raja Ram Mohan Roy. But this was due to the happy coincidence of two remarkable personalities. It was rather the exception that proves the rule.

The normal routine, which has become a rigid convention, is for the foreign ruler in all social matters to "play for safety". He dodges the plain issue, fearing an upheaval. A Mustafa Kemal Ghazi can carry out sweeping social changes, because his hand is on the pulse of the people over whom his sway is almost absolute. He is their hero and supreme patriot. But a Viceroy, however, noble-minded, is rather like a suspected enemy, who comes over from England to exploit India's weakness. This suspicion of British rule in India has become deep as life itself, and even noble acts come under its miasma.

It has been my daily experience for nearly a quarter of a century to watch the course of events in India, with an eager longing for advance in humanitarian directions. Every day my own conviction—slowly and painfully formed—has grown stronger, that the rule of the foreigner is now definitely standing in the way of healthy social reform. Even with the very imperfect Legislative Councils, under the Reform Act of 1919 progress has been far more rapid than under the autocracy which preceded. But it has not been rapid enough; and the official vote is continually given for reaction. It has been a commonplace of these recent years to watch the British Government in India relying for its support on those nominated and elected members who stand out for blank conservatism without progress. Government officials have been told to go into the lobby side by side with these conservative reactionaries.

Mr. Andrews might have added that many of the Indian States are more progressive in social legislation than British-ruled India.

## The Depressed Classes and Swaraj

Would the depressed classes stand to gain or to lose under Swaraj? Mr. Andrews answers:

Unhesitatingly I would say, that to-day the strongest forces working for their emancipation are to be found outside Government circles. By far the most powerful movement for their upliftment is the National Movement. If the British rule were to cease to-morrow, the depressed classes would at once be brought into the foreground of the national programme. Japan was able partly to solve its own "untouchable" problem, because it had the matter in its own hands from the very first. But in India the spirit of reform is continually defeated by a laggard administration. While writing this, I am not unminded of the fact that the rule of law in India, without respect of persons, has been one of the most persistent causes of whatever upliftment has already been made. But here again the evil of foreign rule is apparent, because the one person who claims exemption and privilege under the law is the foreigner himself.

All that I have tried to state cannot be reasoned out here. But what may carry conviction is the fact that the conclusions I have reached have been against the natural bent of my own mind, when I first came out to India many years ago.

## The Eighteen Pence Ratio

Sir Basil Blackett's cocksureness on the virtues of the 18d ratio has met with a rude rebuff. *The Statist* observes:—

The appearance of the Government of India's Four-and-a-Half per cent., Sterling Loan at the commencement of this week caused little surprise. Competent observers of the financial situation in India must have been fully aware that the sterling resources required to meet the £5 million India Bills maturing this month were not available in the hands of the Government. To have remitted the necessary resources to London from India would have caused a weakening of Rupee Exchange, which would have been most unwelcome at the present time when the new 18d. ratio is still going through a testing period. Sir Basil Blackett's promise made in his last Budget speech has thus been completely falsified. He said on that occasion: "We have avoided external borrowing since May, 1923 and next year's Budget (1927-28) provides for no such borrowing. We will thus have met capital and debt disbursements to the tune of 48 million sterling during the four years ending March 21, 1928." The validity of this prediction has been undermined by the efforts that have had to be made to maintain Rupee Exchange at its new legal parity of 18d. These efforts entailed substantial encroachments upon the Government of India's accumulated sterling resources.

## England's Educational Policy in India

Mr. V. V. Oak, M.A., B.S. writes from the Wilberforce University, Wilberforce, Ohio, U. S. A.—

"I have been working on the revision of my book 'England's Educational Policy in India', but I am greatly handicapped by the fact that I do not have the latest material from home except the government reports. So many small pamphlets, books and articles have been written on the subject that I think it is absolutely necessary for me to get some of them. Under the circumstances, I am approaching the readers of your papers and writers of such papers and books to send me a copy of their work. I will promise to return the same to them if they so desire or pay postal expenses or price of the book.

"There are many books written by provincial writers dealing only with the provinces they live in. I need that type of information also even though I am writing the book from the all-India point of view. I am in bad need of the latest information—statistical and otherwise—concerning the various Indian states, especially of the progressive ones like Mysore, Baroda, and others. I receive full co-operation from every place I apply for except from the people of my country. Under the circumstances I am depending upon the readers of your paper, especially those that are interested in Education.

"The book will deal, besides the phases I have already included therein, with the question of national education, the prevalent system of education in some important countries, and a careful analysis of the educational system and facilities in this country."

## Police Despotism on Hartal Day

No time was lost to arrest and punish people alleged to have broken the law on the day of the *hartal* in Calcutta. We cannot say whether those punished were all innocent, but there is not the least doubt in our mind that some absolutely innocent persons were arrested and punished. But this was not the worst form of wrong inflicted on the people on that day. The only lawful power which the police has with regard to offenders is to arrest them and bring them before a magistrate for trial. They have no right to inflict punishment on any offenders. But that is what they did on *hartal* day. They assaulted numerous persons, not only on public streets and squares, but within the University buildings and within the Presidency College compound. Some at least of the men assaulted were perfectly innocent peaceful citizens. But supposing they and all the other men who were assaulted were guilty, the police constables, sergeants and

higher police officers could legally arrest them and bring them to trial. But they exceeded their powers, and inflicted punishment themselves. The Police Commissioner came out with praise of his subordinates in indecent hurry, and, of course, his panegyric will be endorsed by the Government of Bengal. There is not to be even a departmental enquiry into the conduct of the police, though definite charges have been levelled against them by responsible persons. No wonder, the *Amrita Bazar Patrika* has suggested that a proclamation should be issued announcing that His Majesty's Government has abdicated in favour of the Calcutta Police.

At the Calcutta Town Hall meeting convened to protest against police tyranny, a non-official committee of enquiry was appointed to take evidence and prepare a report. Its publication will be eagerly awaited.

### Students and the Hartal

In various parts of India, students of many schools and colleges who absented themselves from their classes or otherwise took part in the *hartal* have been punished in various ways. All have been reprimanded, many have been heavily fined, some have been deprived of their scholarships, and a few have been, for some other alleged act of indiscipline or lawlessness, rusticated. The Calcutta Presidency College and Eden Hostel have been closed for an indefinite period. The boarders of the latter were ordered to clear out within 24 hours! So far as actual breach of law is concerned, students as students cannot claim immunity from punishment. But the charges brought against them should be proved as the charges against other offenders ordinarily have to be. And when they have been proved guilty, they should, in consideration of their youth, be either lightly punished, or in most cases let off with a warning.

Those who simply absented themselves or took part in any peaceful demonstration need not have been punished in any way. They did nothing morally wrong. Such absence is not worse than absence to see a football match, a wrestling match, or some such other *tamasha*. The Anglo-Indian bureaucracy look upon the Simon Commission boycott *hartal* as an act of disloyalty or sedition, and some

principals and headmasters have taken their cue from them. But if the *hartal* was seditious, the proper thing to do was to proceed against the leaders and their adult followers. It is rather cowardly to vent all the wrath on the students simply because it is easy to punish them.

Those leaders who take advantage of the patriotic enthusiasm of students to encourage them to behave in such a way as to lead to disciplinary action being taken against them, are also to blame to some extent. These leaders cannot protect the students from punishment and should, therefore, hesitate to take such help from them for making political demonstrations successful as are most likely to bring them into trouble. We are not among those who think that students should keep themselves entirely aloof from the political activities of their countrymen, though we do believe that their main duty is to prepare themselves by education for their future work in life, which includes the duties of citizenship. The reason why we have presumed to write on the duty of political leaders is that it does not seem to us proper for any person to ask others to do anything of which that person does not share the risk.

The bureaucrats who ask our students to give a wide berth to politics have their own definition of that word. It is not politics to read text-books on Indian history written from the British point of view and slavishly answer questions set thereon. It is not politics to read and accept or pretend to accept the unmixed praises of British rule contained in books on England's work in India. It is not politics to read and accept or pretend to accept the views on economics given in text-books on political economy written from the British point of view. It is not politics to have to listen to loyalist speeches on Empire Day or King's birth day and salute the British flag. In brief, nothing is politics which directly or indirectly promotes the permanence of British domination and superiority and Indian subordination and inferiority in India, which tends to produce faith in Britain's angelic work and mission in India, and which curbs or kills the passion for freedom. But whatever tends to make the students think and act like men, whatever makes them conscious of the defects of British rule, whatever strengthens the desire for freedom and self rule, is politics in the

sinister sense in which the Anglo-Indian bureaucrat understands it in India.

So long as there is British domination in India, Britishers will try to catch our boys and girls young, and induce in them a servile mentality. On the other hand, our object is to instill into the minds of our children love of freedom and to make them rebels against servility. But we do not want to turn them into shouting automatons. Barking dogs seldom bite.

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### Presidency College Affairs

The Calcutta Presidency College has become notorious for scuffles between some of its students and its principal for the time being or some professors. Enquiries have been made and are still in progress to find out who were to blame. Such enquiries generally start with the presumption that some students alone are to blame. Some students may be to blame. But may not the principal and some members of the staff also be to blame? The students of the Presidency College belong exactly to those sects, castes, and sometimes even families, to which the students in other Calcutta Colleges belong; and perhaps a larger proportion of the students of the Presidency College are sons of Government servants than of other Calcutta Colleges. So it should be ascertained why Presidency College principals or professors alone are assaulted or alleged to be assaulted.

It seems to us that as Mr. Principal Stapleton's handling of his students and staff should be enquired into, some evidence against him may not be obtained so long as he remains principal and so long as there is a likelihood of his continuing to occupy that post. It should not be assumed that he would not know who had deposed against him, even if one does so *in camera* under the seal of secrecy. Nor should it be assumed that he is free from vindictiveness. We think Mr. Stapleton's scene of operations should be changed, and the enquiry should be an open one.

### Mishaps on Hartal Day in Madras

Restrictions have been lawlessly placed on the legitimate activities of Madras citizens and many of their leaders because

of the rowdiness of some turbulent people and the consequent loss of life on the day of the *hartal*. For these the leaders and the law-abiding citizens of Madras were not responsible. The action of the authorities has been challenged as it ought to be.

We cannot from this distance judge whether it was at all necessary to open fire on the crowd in Madras. But assuming its necessity, surely firing at the lower limbs would have quite served the purpose of disabling or dispersing those on mischief bent. It cannot be denied that in India the desire to shoot, and that with intent to kill, is stronger and is given rein to more than in England. Some months ago, writing about the communal riots that occur in this country and the recourse to firing often taken by the government, *The Times of India* made the damaging admission that there is not in India that intense desire to avoid shooting at all costs which is to be seen, for instance, in England. What it admitted with reference to shooting on the occasion of communal riots is true of shooting at crowds on other occasions as well. It wrote:

"We think there can be little doubt that the frequency with which recourse is made to shooting must raise the gravest fears. From our own experience of some very bloody riots in Bombay we know that there are times when nothing but shooting appears to have a chance of restoring order. But experience also teaches that when fire control and discipline are not of the most rigid kind there is a terrible danger that more shots will be fired than are absolutely necessary. It is for that reason that an inquiry should be held into every case of firing on a crowd. There is another reason, which is that there is not apparent in India that intense desire at all costs to avoid shooting which is to be seen, for instance, in England. The history of the general strike last year is memorable for the fact that not a shot was fired from start to finish, and the record is one to be proud of. One may contrast with that the history of the past year in India and the contrast surely is painful enough to make Government desirous by every possible means to avoid making it more emphatic. The contrast in fact strengthens the case for an inquiry whether the cause of the present communal disorders cannot be eliminated."

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### Sir Stanley Jackson at the Convocation

Presiding at the annual Convocation of the Calcutta University, the Governor-Chancellor Sir Stanley Jackson said in the course of his address:

"It is a matter of regret for me that my first visit as Chancellor of this University could not be

made under happier conditions. I am informed that amongst those, who took an active part in the disturbances which occurred within the week, when an attempt was made to interfere with, and offer resistance to law and order, were students of this University. It is not the function of the University to question the rights of individual political opinion, but the unseemly conduct of members of the University, acting no doubt under the incitement of outside influence, is calculated to shake the confidence of the supporters and well-wishers of the University's progress.

"It is obvious that an institution, which includes among its members some so devoid of a sense of order and discipline, cannot be regarded otherwise than with anxiety and misgiving. As Chancellor, it should be my duty and pleasure to assist as best I can your just requests for support from Government. This I am prepared to do, but I am alarmed lest, the Government may be forced to feel it their duty to consider seriously whether the measure of support which is at present given, might not, in the general interests of education, be diverted into other channels, from which experience has shown they may expect better results."

It is not necessary here to discuss who were responsible for "the disturbances" on the *hartal* day. Let us assume that among them there were some students. Students are divisible in Calcutta into three classes: schoolboys, college students and students of post-graduate University classes. These last may in some sense be called "members of the University," not the two former classes. It has been alleged that some students of the Presidency College were guilty of unruly conduct. But no one, so far as we are aware, has yet alleged that any post-graduate student of the University classes made any attempt "to interfere with and offer resistance to law and order." It is true some young men, presumably students, cried "shame, shame" and tried to persuade some graduates not to enter the Senate House to obtain their degrees. We unhesitatingly and unequivocally disapprove of such conduct on the part of these young men. But it would be an absurdity to characterise such behaviour as interference with law and order. Nor has it been proved that these young men are post-graduate students.

Assuming that some College students have been guilty of indiscipline, only those students should be suitably dealt with not all the students of that college; nor should Government withdraw its support from that college. But supposing all the students of that college and even the staff were guilty, why should the University be deprived of the pecuniary support given to it by the Government? The money received by the

University does not even in part go to maintain that college or any other college of its class. The grant given by Government to the University is for the maintenance of its post-graduate classes.

Suppose, however, that some post-graduate students have been guilty of reprehensible conduct, would it be reasonable on that ground to deprive the University of its grant? No man in his senses would say it would be.

Students of Cambridge University, of which Sir Stanley Jackson was an alumnus, have sometimes been guilty of very unruly and disorderly conduct. They have sometimes been guilty of rudeness to their professors during "rags" and at other times. We do not like such things and would earnestly appeal to our students not to give up the manners of our *Vidyarthis* of yore and go in for the rude and unmannerly pranks of some occidental students. But that is a digression. Now that Sir Stanley Jackson may have been able to overcome his excitement, we would ask him never again to forget that Cambridge University has never been deprived of any of its grants for the lapses of any of its students. St. Francis of Assisi spoke of the body as Brother Ass. It should not be left even to the Anglo-Indian Chancellor of an Indian University to show that the mind of man also may sometimes deserve to be spoken of as Brother Ass.

In the dyarchical system of Government education is a transferred subject. It is for the Minister in charge of that subject to give their due shares of the educational allotment to the University, the Colleges, the secondary schools, the primary schools etc., after the Legislative Council has voted for such apportionment. The Governor has neither the right nor the power to divert moneys meant for the University into any other channels, as he threatened to do. The Governor's *brutum fulman* has only made him ridiculous.

It is not known whether the education minister has sent to the Governor a protest against His Excellency's encroachment on his province. What is clear is that a protest is called for. The Legislative Council also should express in some way its displeasure at the Governor's conduct.

We would not have criticised his conduct in the way we have done, if he had simply admonished the offending students as Chancellor. There should not have been

any mixing up of the functions of the head of the University and the head of the Executive.

### The Vice-Chancellor's Address

Professor Jadunath Sarkar, Vice-Chancellor of the Calcutta University, pleaded in his Convocation address for more liberal aid to the non-Government colleges in the following passage :

These private Colleges have been recently faced with a great difficulty; while their expenditure has increased through their having undertaken to teach many new subjects and taken affiliation in Honours in addition to Pass, their income has declined by reason of the economic distress prevailing in the country and the consequent fall in the vast numbers which a few years ago used to enter for the degree course in Arts or Science. Most private colleges are now passing through the lean years, and unless the standard of teaching is to be deplorably lowered, they must meet together and devise means for increasing their income and for reducing their expenditure by inter-collegiate co-operation. When they have thus done their duty, I venture to appeal to Your Excellency's Government to grant more liberal aids to these colleges for their maintenance.

Referring to the research work done by the University teachers in Arts and Sciences during the last year, Mr. Sarkar said :—

It is a record of activity, remarkable for its range and variety, and I venture to plead that as soon as our political atmosphere ceases to be charged with electricity and is freed from capricious gusts and cross-currents of popular passion and popular delusions, the earliest opportunity should be taken by the Bengal Government and Legislative Council to place the Post-graduate Department on a permanent basis by assuring its necessary income for the future in the form of a block grant, as is the case in many other Indian Universities.

We support this plea. But we have to add that, as there does not seem to be any prospect of our political atmosphere ceasing in the near future to be charged with electricity and as education cannot wait for clear and fine political weather, the Bengal Government and Legislative Council should do their duty without any loss of precious time.

The Vice-Chancellor's suggestions for placing the University lecturers on a graded scale of pay and for building residences for them close to the University are also worthy of unqualified support. Said he :—

I repeat the appeal made by me last year for public support to the schemes first of placing the University lecturers on a graded scale of

pay, so as to induce them to remain here instead of improving their prospects by going elsewhere, and secondly of building residences for them close to the University in order to develop the corporate life of the University and bring the teachers and students into constant daily contact. With frequent changes in the staff and with teachers who can be met only during the prescribed periods of lectures or tutorials, it is impossible for any University to do its work properly and for even the most gifted and devoted teacher to give his best to his pupils, for under these adverse conditions it is physically impossible for a teacher to inspire his students or mould their character. Calcutta cannot aspire to be an Oxford, by merely engaging highly qualified lecturers, if the social facilities of Oxford are absent here. With our University teachers freed from anxiety about their future, and enabled to live close to their boys in what the last Royal Commission on the London University recommended as "a University quarter," there would be a great improvement in the research done by our teachers and advanced students and a great elevation of the academic standard, in return for our present expenditure. In this respect helping the teachers would really be helping the community.

The greater portion of the Vice-Chancellor's speech was addressed to students. Detached passages from it have been quoted and interpreted by some politicians in such a way as to create prejudice against him. But we would ask our students to read the whole of it calmly and profit by at least those portions which are non-contentious. They will find that Mr. Sarkar has praised the University as "*the strongest force on the side of democracy*," not of bureaucracy, be it noted. They should note that his address contains the following passage :—

"The true son of a University feels it his duty to take his stand in the ranks of the defenders of reason and liberty, of law and progress, of justice and reform,—against the forces of bigotry and selfishness, the tyranny of power or of the populace, the vulgar appeals to passion and unreason."

But for the time when the address was delivered, the following passage would not have exposed Mr. Sarkar to criticism :—

It is a commonplace truth of economics that the employment of immature lads in factories is not only harmful to their health but also hinders the growth of a class of efficient adult labourers. Similarly, the youth who prematurely leaves his studies or practical training incomplete, in response to the noble instinct of patriotism, is sure to realise in his hours of calm reflection that he is really showing irreverence to our Great Mother by laying before her shrine the cheap and useless offering of an undeveloped body, an immature mind, a hazily learnt art or craft, an undisciplined will. He will realise with regret, after his life's opportunities are gone for ever, that it requires a higher type of patriotism to possess his soul

in patience, to resist with unshaken firmness all distractions and temptations during the period of his education, and to thoroughly master his own special subject, so that he may supply the nation with an expert workman and supreme teacher,—which is its greatest need.

If it be true of the individual that

"Self-reverence, self-knowledge, self-control,

These three alone lead life to sovereign power," it is no less true of that aggregate of individuals which we call a nation. Let every future citizen of India, as he leaves the training ground of his boyhood and youth, select his rule of life. Let him make his choice between the eternal verities on the one hand and the popular delusions and misrepresentations of the hour on the other, between the way of reason and the insurrection of the passions, between holding his strength in reserve till the proper time for its use and making premature theatrical demonstrations, between self-discipline and moral anarchy.

In the first eleven words in the above extract which we have italicised, Mr. Sarkar speaks of the youth leaving his studies or practical training incomplete, not of spending a few hours occasionally in things that have no direct connection with his studies or practical training. Hence we do not feel justified in concluding that he has asked students to have nothing to do with politics. We think some aspects of the contemporary politics of our country are worthy of serious study by our students from the printed page and the spoken word. If there are other elements of contemporary politics which only or mostly cause distractions, we would certainly advise our students to have nothing to do with them. And temptations of all sorts must, of course, be shunned and resisted. We are not for what Macaulay calls "Valetudinarian Virtue"; Virtue must be strong enough to resist evil. But it is not wise for youth not to expose themselves to needless peril.

If in the words "popular delusions and misrepresentations of the hour" and "theatrical demonstrations" any people discover caps that exactly fit them, that is a thing for which Mr. Sarkar ought not to be blamed. It would be a gratuitous assumption to hold that in Mr. Sarkar's opinion all our political opinions and activities are covered by the words popular delusions and misrepresentations and theatrical demonstrations. Students should certainly have nothing to do with things of which those words are an accurate description. But there are other things in our politics which are not delusions or mere theatricality, and these Mr. Sarkar has not asked students to have nothing to do with. Of course, he holds that their education is

their chief concern, and in that opinion we are in complete agreement with him.

### A Wrong and A Blunder

Maharaja Ripudaman Singh of Nabha, who after his forced abdication chose to call himself Gurucharan Singh, has been deprived of his liberty. He is henceforth to live in Kodaikanal in Madras presidency. He must no longer call himself or be called Maharaja; his son is to be raised to the *gadi*. The allowance of Rs. 25,000 per mensem which he used to be paid from the revenues of his State has been reduced to Rs. 10,000. And all this for alleged repeated participation in disloyal activities since his departure from Nabha. Far from this allegation being proved, even the "disloyal activities" have not been enumerated. Ordinary men, who are British subjects, are no doubt deported, interned, "domiciled", imprisoned without trial and externed from particular provinces or districts. But the Maharaja is not a British subject. Perhaps according to treaty he is an "ally!"

The world has been assured repeatedly that Indian ruling princes are passing sleepless nights owing to the apprehension caused in their minds by the prospect of British-ruled India being in future ruled by "Indian politicians." The world should be told further what worse treatment these potentates are supposed to expect at the hands of our "politicians" than that meted out to some of our princes. Was the case of the Maharaja of Nabha ever placed before or considered by the Chamber of Princes? If so, what was their report, recommendation, or decision? If not, what does it exist for?

### Boycott of British Cloth and Other Goods

It has been decided in several public meetings in Bengal to boycott British Cloth definitely and other British goods as far as practicable. It is to be hoped that the resolve will be steadfastly adhered to. The present writer has used for his *dhotis*, *chadars* and *panjabis* nothing but cloth manufactured in India, since the year 1895. He can, therefore, say from experience that it is practicable to do without British cloth to a great extent. He has used cotton

goods manufactured in India for other kinds of apparel and for other purposes also to a great extent, but not entirely. He has also used woolen textiles made in India to some extent. Other Swadeshi goods also he uses as far as they are easily available. We think it is practicable for individual Indians to do without foreign cotton and woollen goods, particularly if the users are young and in the enjoyment of normal health. If the nation as a whole wants to boycott British cloth, our production of such cloth must be greatly increased. And our mill-owners and their agents must give up profiteering. They need not incur any loss.

### The Simon Commission and the Council of State

The Council of State has not belied expectations. By 34 votes to 13 it has passed a resolution in favour of appointing a Committee of the Central Legislature for co-operating with the Simon Commission. The thirteen members who voted against the motion have done right.

### Society for the Improvement of Backward Classes

The seventeenth annual report of the Society for the Improvement of Backward Classes, Bengal and Assam, for the year 1926-27, has been published. It is a record of very good work done. During the year under report the Society had 407 schools in 22 districts of Bengal and Assam. The children, both boys and girls, receiving education in these schools, numbered 16,670, of whom the largest number 6118, belong to the Namasudra community, and the next largest number, 2837, to the Mahammadan community. Money is urgently needed by the Society. Subscriptions and donation are to be sent to Babu Satis Chandra Chakrabarti, M.A., Honorary Secretary, 14 Badurbagan Row, Calcutta.

### Bengal Central Bank Ltd.

The Balance sheet of the Bengal Central Bank, Ltd., for the year 1927, shows its steady growth. In spite of the failure of

the Bengal National Bank the increase of business during the year 1927 has been satisfactory. Deposits have increased by 50 percent and the Reserve Fund is about 50 percent of the paid-up capital.

### Bengal Banker's Federation

A few weeks ago, the loan offices and the Banking concerns of Bengal held a Conference in Calcutta to consider their present position. About 50 representatives from different parts of Bengal attended, and many more sent letters and telegrams of sympathy with the object of the Conference. It appears that these concerns hold an important position in the national economy. There are about 600 of them working at present in important district and subdivisional head-quarters with resources aggregating several crores of rupees. Any movement affecting them is thus of national importance.

Briefly, the aim is to start a Federation and Federal Bank for their mutual assistance. From the draft memorandum and articles of association of the Federation recently circulated, it appears that it will be registered as an association, not for profit, but for improving the working of the loan offices and banking companies from within in all respects. Thus the Federation will send out experts for showing up-to-date methods of book-keeping, accounting, auditing and banking procedure. It will arrange for the training and examination of bank employees and will grant diplomas, certificates and prizes. It will conduct a journal for discussing banking problems and legal decisions affecting bankers. There are many other similar items in the programme.

The proposed Federal Bank will be a Central Bank with its share capital subscribed exclusively by the registered loan offices and private banking concerns of Bengal, the directors being chosen by themselves from amongst their own directors. As it will thus be not an ordinary bank, but a bankers' bank, it will ensure public confidence and be able to attract substantial deposits in Calcutta. These will be available for use in the mofussil, should any loan office require any financial accommodation to meet any pressing demand. Even if there is no financial stress, the mofussil banks will be able to make a profit by borrowing in Calcutta.

and lending in the mofussil for the rate of interest is higher in the mofussil than in Calcutta.

Apart from such individual and corporate benefits to these loan offices, the Federal Bank will be able to initiate schemes for assisting the trade and industries of Bengal, which are beyond the capacity of individual banks to finance. This is a crying necessity in Bengal, where there is acute unemployment among middle-class young men. The scope of employment must be widened beyond government service and the so-called learned professions. Fresh avenues of employment must be found in trade and industry, which are now largely controlled by non-Indians and non-Bengalis in Calcutta and in the mofussil. It should not be forgotten that finance is the keystone of the arch of trade and industry. If finance is available, and if there is firm resolve, Bengalis can certainly get a due share of the trade and industries of their province. The present movement should, therefore, receive the enthusiastic support of all Bengalis. Further information may be obtained from the Hony. Secretary of the Bengal Bankers' Federation, Salisbury House, 15 Hare Street, Calcutta.

### The Second Session of the Pan-Asiatic League and The Future

In a letter from one of the organisers of the Pan-Asiatic League, we find the following interesting information, which should receive careful consideration of all Indian statesmen interested in Asian Freedom :—

"The second session of the Pan-Asiatic League was held at Shanghai... *There was great opposition from British as well as Russian sides.* The former are as usual against it for imperialistic reasons, while the Russians don't like it because it stands not for Proletariate Dictatorship, but for Asian Independence only. You must have known about the oppressed nations' Conference held in Europe, this year under Russian patronage. The Russians want us to join in that. *But our own aim is quite different, in that we stand for liberty and happiness to all mankind and the pre-requisite is Asian independence.* Moreover, the Russians don't like the Japanese and this is an additional reason for their being antagonistic. Let us try to do our work in spite of world opposition and success will be ours, if the cause we espouse is noble. The Indians are systematically being supplied with anti-Japanese news by the British

agents with the object of estranging Japan from India and vice-versa. This must be counteracted. The Indians should know that Japan is our friend after all, inspite of what westernised Japanese politicians may say to please England..."

This letter is from an Indian patriot whose honesty and veracity are beyond dispute. The only way a solid foundation for a durable understanding between the peoples of Asia can be laid, is to foster cultural, commercial and political co-operation among the far-sighted leaders of these lands. Through exchange of professors and students the work of cultural understanding may be promoted. All Asian peoples, especially China, Japan and India can effectively co-operate in the field of international relations, *by adopting a common policy on problems of Immigration and by combatting all restrictions, imposed upon them on the basis of racial discrimination.*

Japanese statesmen are the best judges of the foreign policy adopted for the preservation of the interest of the Japanese people. However, it may be safely asserted that, there may come a time, when Japan will have to beg for Chinese and Indian support even to secure necessary food-supply, and to avoid complete isolation in World Politics. Opportunist Diplomacy of Japan led her to invade Siberia which cost her about one billion yens without any gain, except acquiring suspicion and ill-will of the Russian masses! Japan has been forced to change her policy towards Russia; and at the present time Russia is flirting with Japan. But none should forget that if Great Britain and America change their policy towards Russia, then Japan's position may be dubious unless Japan can secure an Anglo-American-Japanese understanding, before this possibility develops. Of course, it is needless to say that there is not the remotest possibility for an Anglo-American-Japanese understanding; because the present tendency of British diplomacy is to secure Anglo-American co-operation in international affairs. Japan should cultivate the friendship of America, Russia and other nations, but it is to be hoped that the Japanese statesmen, who do not shape their national policy on a temporary and opportunist basis, would do their best to secure the confidence of the people of Asia, especially China and India. The future of Asia, depends largely upon Indo-Chinese-Japanese co-operation. It is the duty of Indian statesmen to do their

best to promote Indo-Chinese-Japanese friendship, a requisite for Asian Independence.

T. D.

### Japanese Activities for Commercial Expansion in Asia

The latest information on Japanese efforts for commercial expansion in Asia is contained in the following interesting news-item :—

"A Japanese commercial delegation arrived in Jerusalem on Dec. 8 for the purpose of establishing formal commercial relations between Japan and Palestine, according to a Jewish Telegraph Agency dispatch. The delegation was accompanied by a Japanese priest who intended to make a study of the work being done in Palestine by the Zionists."

The Japanese are doing their best to acquire mining concessions in various parts of Asiatic Russia. They are consolidating their economic position in Manchuria, China, Siam, Malaya Peninsula, Burma and India. The Japanese Commercial Intelligence officers are in Persia and Turkey to find out possibilities of securing market for Japanese goods and to acquire concessions for oil lands. Japanese traders are not ignoring Afghanistan and Central Asia, as fields for commercial expansion.

If one compares Japanese resources of raw materials and geographical position with those of India, it will be evident that India enjoys a far more favourable situation than Japan. The Japanese are trying to get ahead in spite of their weakness, where rich India is only talking about the need of enacting a discriminatory tariff legislation against Japanese goods. Let us hope that Indian commercial leaders will actively organize themselves to strengthen India's commercial position, through expansion of Indian Mercantile Marine, Indian Banking and Indian Industrial Development of various characters.

T. D.

### South African Merchant Marine

A recent Johannesburg despatch records that "Concrete proposals are being considered by the South African Government for provision of a fleet to carry the whole of the

country's perishable and wool export trade. Big South African interests have offered to float a \$15,000,000 company to build ten ships. They ask an annual subsidy of \$500,000."

This should be a lesson for the Indian statesmen. Without an Indian National Merchant Marine, Indian people will not be able to hold their own in international commercial and industrial competition. In the past various efforts to create Indian Merchant Marine have been frustrated by the British Indian Government's antipathy to genuine Indian interests and anxiety to protect British commercial interests at the cost of India.

1. Indian coast-wise shipping must be reserved for genuine Indian national mercantile marine. 2. *A law should be passed which will prevent all forms of unfair competition such as cut-throat rate war on Indian shipping.* Let India aid the Indian merchants who are trying to create an Indian National Mercantile Marine.

T. D.

### The New Governor-General of the Philippine Islands

President Coolidge has appointed Col. Henry L. Stimson, who served under President Taft as the Secretary of War, and who visited the Philippine Islands last year to succeed the late General Leonard Wood as the Governor-General of the Philippine Islands. Col. Stimson is 60 years old and is a leader of the Republican Party. He is a friend and admirer of General Wood. It is generally expected that Col. Stimson will carry out General Wood's policy, which was so distasteful to the Filipino people.

Mr. Stimson is opposed to independence of the Filipino people: but he finds that the Filipino people are endowed with some good qualities, although that notorious proponent of Anglo-American domination of Asia, Miss Katherine Mayo did not find anything good at all among the Filipino people. Her book the "Isles of Fear" is as untrustworthy as the "Mother India."

T. D.

### Borrowing Money Outside the Country

The latest book by Prof. A. C. Pigou of the University of Cambridge, *A Study in Public Finance*, contains an illuminating exposition of the fundamental principles of Public Finance. In the course of his analysis Prof. Pigou shows that government expenditure may be broadly divided under two heads, *viz.* *Exhaustive* and *Transfer* expenditure. Exhaustive expenditures are such as involve a taking of funds from the public expenditure of the same by Government in a way which may or may not benefit the public indirectly. There are exhaustive expenditure, such as educational expenditure which benefit the public indirectly; there are others, such as payment of interest to foreigners on, let us say, a War loan, which do not benefit the tax-paying public in any way. Transfer expenditures are such as involve a mere redistribution of the national income. The Government take money from some men in the shape of taxes and pass it on to others (often to many of the tax-payers themselves) as interest on national debt, pensions, etc.

Exposing the danger and anti-social nature of exhaustive payments to foreign holders of a nation's public debt bonds, Prof. Pigou says in his characteristic lucid way,

...interest on the National Debt is often thought of as a single homogeneous entity. But in practice it includes both interest payable to foreign holders and interest payable to domestic holders. The payment to foreign holders involves the subtraction of so much actual real income—food, textiles and so on—from the use of the people of this country, whereas the payment to domestic holders involves merely a transfer of control over those things from Englishmen (or Indians) in their capacity of tax-payers to Englishmen (or Indians) in their capacity as fund holders. (Ital. ours.)

Prof. Pigou then points out how the burden of a smaller debt to foreigners is heavier than that of a much larger debt to internal holders. "For," he says,

£100 million of taxation to make foreign reparation payments is much more of a burden on a nation than £100 million of taxation to finance internal debt. In conceivable circumstances a nation might be able to meet internal debt upto the whole amount of its wealth without suffering any direct injury while at the same time to meet any foreign claim at all would involve some of its members in starvation.

(Italics ours)

So that those who talk glibly of money markets and arrange the borrowing of huge

sums in London (as has been done again recently) may find something in the above to put a stop to their base sophistry. Had Prof. Pigou been writing on Indian Public Finance, he would certainly have added a few things to his argumentation. Namely, all foreign claims express themselves in the form of demand for actual goods. Foreign creditors are never interested in all kinds of goods produced in the debtor country. They are interested in only some, and when these are such as are necessities of life and already scarce in the debtor country, the result of their additional demand is acute suffering of the debtor nationals. On the other hand, if the demand were for manufactured luxuries etc., a foreign claim may mean a relief of unemployment, *i.e.*, an opportunity to utilise the idle resources of a country. So that, it is doubly foolish (criminal ?) for the financial heads of India to borrow money abroad, when it is known that foreign claims on India will always express themselves as demand for essential raw materials and food stuffs.

### Trustees of the Depressed Classes

The Assembly debate on Mr. Jayakar's resolution on the 23rd February recommending that instructions be issued to all local Governments to provide special facilities for the education of untouchables and other depressed classes and also for opening all public services to them, specially police, threw government story-tellers into great confusion. Mr. Jayakar, Lala Lajpatrai, Pandit Malaviya and several other members exposed the government's hypocritical policy concerning the backward classes so mercilessly that the much advertised *Ma-Baps*, Trustees of the backward classes, Defenders of justice and fairplay, etc., etc., cut an entirely sorry figure while attempting to take cover behind weak inanities.

Mr. Jayakar said his object was to speed up matters and to see that no local Government took shelter under the plausible contention that unless the Hindus themselves were prepared to admit equality Government did not propose to take steps at all. He feared there was a varied policy followed by the provincial Governments and wanted to know from the Government spokesman what efforts had been made in areas directly under the Government of India's charge so as to serve as a model for the provinces to follow. In

answer to Lala Mohanlal's question in the Punjab Council, the Finance Member there told him some time ago that the members of depressed classes were not enrolled in the police and when there was evidence that the depressed classes were treated on an equal footing by all sections of the community and further when the Government were satisfied that the enrolment of members this class would satisfy the requirements of efficiency then Government would be prepared to throw open the recruitment to them. This meant Doomsday and Mr. Jayakar wanted to know if the conditions postponing the reform till Doomsday had the approval of the Central Government.

Evidently it had, for in the government's reply there was a note of complete satisfaction with things as they were; rather, they appeared to feel that they were already spending too much on the upliftment of the Indian masses! The Government spokesman said,

Local Governments were keenly alive to their responsibility in the matter and it would in the circumstances be supererogatory on their part to send a direction to Local Governments.

The official expression of readiness to give the depressed classes their just rights when they showed efficiency and were acknowledged as equals by the other members of the community is an entirely unnecessary gesture; for it is their lack of efficiency and equal status that calls for special arrangement for their betterment. Had they been placed similarly with all others, would any man think of intruding upon the government's complacency on their behalf?

Lala Lajpatrai moved an amendment to the resolution asking for a special grant of rupees one crore (which Mr. Joshi later asked to be made recurrent) for the training and upliftment of the depressed classes. He said,

The last decade's record did not show that even one per cent. of these classes went to school. Hindu private organisations were responsible for a good part of progress in this direction and the elder brother of Mr. Birla was spending Rs. 15 to 20 thousand a month on these classes. (Applause). He wanted figures showing what had been done by Government effort as distinct from private help. He further wanted that roads and public wells should be thrown open and that a census be taken of these classes as the 60 million figure had been put up arbitrarily by the Government to be exploited for political purpose. The Lala accordingly moved his amendment.

It is a vile scandal that the use of public roads, wells etc., are in many places denied to the so-called untouchables and that with the knowledge and connivance of the govern-

ment officials who are so just, high-minded, progressive and divinely entrusted with the peoples' good.

Pandit Madan Mohon Malaviya pointed out how mass education was the only solution to the problem of the backward classes. He was of opinion that until and unless India's finances were handed over to Indians, there was no hope of solving our social problems.

As might have been expected the government were strongly opposed to Lala Lajpatrai's amendment which was lost by 47 to 25 votes. The amendment wanted the Government of India to sanction one crore for the education of the depressed classes from the Central Funds and issue orders that all wells that are not private, all streets and roads that are public and all institutions which are financed or managed, partly or wholly, from public funds be opened to the depressed classes and that a special list be made of the untouchables and others who are not untouchables, but at present included in the depressed classes in Government records.

Had the amendment been carried, the government would no doubt have had it vetoed. So there was never any real fear of government's being forced to spend India's revenues for India's good.

### Teaching of Music in Schools

Some time ago, the Director of Public Instruction, Bengal, sent round to musicians of repute a letter in which he requested them to give their opinion on certain points dealing with the teaching of Music in the schools of Bengal. We do not know what kind of replies the D. P. I. got nor what he has finally decided upon regarding curricula and method of Instruction. It is however, necessary to point out to the D. P. I. the necessity for extreme caution and expert advice of the *real sort* in the field of musical instruction; for although music is a highly developed art in India and its theory has been elaborately discussed and clearly stated by many classical and modern authorities; it is in the unfortunate position of a highly intellectualised art suffering from an abundance of popular versions (All claiming to be superior to the real thing).

This is a transitional age in which experts and people who have undergone a long and difficult training in particular branches of the arts and sciences are being challenged everywhere by the less qualified and more convincing type of innovators or reformers. This is evidently the result of modern hustle and cheap education. It is a stage through which we shall have to pass if we are to realise the ideals of democracy in every field of life. But while it lasts we shall have to be specially careful in our management of social education, lest we infect our national and traditional culture with shallowness and devote our energies to flashy excrescences.

Indian Music with its great number of *Ragas*, *Raginis*, *Tals*, and *Thats* offer to the student and the artist an endless vista. It takes many years to learn the mere A. B. C. and first principles of Indian music and its complicated Grammar. A bad beginning may so vitiate the musical outlook of the student as to make it impossible for him to ever appreciate the delicacy and subtlety of Indian music. So that when we go in to introduce musical instruction in our schools we should take the advice of the best available men, of real experts—*Sangit Gurus* of long experience. Even with our poverty and ignorance we have fortunately among us musicians who have, often for generations, employed themselves wholly to the study, practice and teaching of music. These men have kept our music alive through the ages and they are the men whom we should consult about the teaching of music.

### Hinkler's Flight

Hinkler's flight to Australia is another step forward in the long struggle of humanity against time and space. The world is slowly being knit closer and closer together every day. The paradoxical and regrettable aspect of the situation is that the more we are being brought close together in the world of matter; the more alienated from one another we are becoming spiritually, economically and politically. This is probably due to the fact that man's endeavour is generally stimulated by mean militaristic and exploitative ambition. So that what might have meant salvation to humanity, becomes a great evil through abuse. Already the War Lords of the world are chuckling over the military possibilities of Hinkler's performance. What hopes, then have we for the world?

### Colonel Barnardo

We Congratulate the Government on the good sense they have shown by removing Colonel Barnardo from the high post of Principalship of the Calcutta Medical College. In spite of repeated coatings of whitewash the true colour of the ex-principal's character could be still seen clearly by outsiders. It is unfortunate that the Government are not always so alive to justice and fairplay as one might expect from the way they never miss a chance to boost up their own greatness. Not that they have meted out fullest justice to the Colonel. But, still it was better than conferring a knighthood on him for services rendered in proving an Indian a thief.